EVANGELICAL CENTENNIAL CELEBRATION

1816 1916

Robert E. Ziegler

THE EVANGELICAL CENTENNIAL CELEBRATION

SEPTEMBER 26-27, 1916

Observed Jointly by the Evangelical Association and the United Evangelical Church Under the Auspices of the Historical Society of the United Evangelical Church

"Remember the days of old, consider the years of many generations: Ask thy Father, and He will show thee; thine elders, and they will tell thee." Deut. 32:7. "What hath God wrought!" Num. 23:23.

HELD AT

Dreisbach's, Lewisburg, Winfield, and New Berlin, Pa.

Commemorative of the following events: (*1*) At Dreisbach's, the holding of the First General Conference and the permanent organization of the *Evangelical Association.* (*2*) At Lewisburg, the establishing of Evangelical work in the State of New York and Canada by pioneers from the Lewisburg Class. (*3*) At Winfield, the organization of the Evangelical printing business, and the sending out of the first missionaries from the Eyer barn. (*4*) At New Berlin, the building of the First Church and First Printing House in the *Evangelical Association.*

Published by order of the Historical Society of the United Evangelical Church.

JOHN D. SHORTESS AND A. D. GRAMLEY, Editors and Publishers

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PUBLISHING HOUSE OF THE
UNITED EVANGELICAL CHURCH
HARRISBURG, PA.

IN MEMORY OF

Rev. Ammon Stapleton, M.S., A.M., D.D.

SOLDIER, PREACHER,

PRESIDING ELDER, AUTHOR, HISTORIAN,

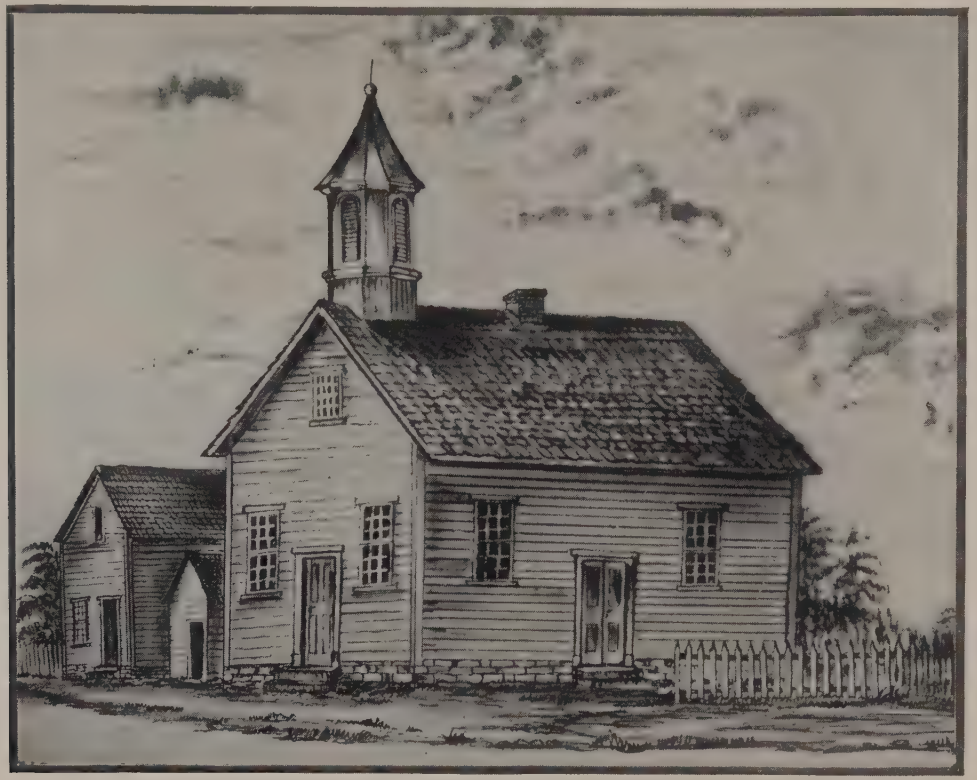
WHO,

MORE THAN ANY OTHER PERSON,

CONTRIBUTED

TO THE HISTORIC INTEREST AND SUCCESS OF THE

CENTENNIAL CELEBRATION.



THE FIRST CHURCH AND PUBLISHING HOUSE OF THE EVANGELICAL ASSOCIATION

PREFACE.

In issuing this record of the Evangelical Centennial Celebration held at Dreisbach church, Lewisburg, Winfield, and New Berlin, Pennsylvania, September 26-27, 1916, we add another volume to the valuable history of our great Evangelical family.

The publishing of the report of the Centennial Celebration held at Kleinfeltersville, Pa., September 25-26, 1907, commemorating the organization of the first conference in 1807, was also a valuable historical contribution.

It is eminently fitting that the centennial of these events, which had such an important place in the early history of our Church, should be thus appropriately celebrated, and thus: "Remember the days of old, consider the years of many generations."

To *know* our history, is to know the deep significance of the great underlying principle involved in these historical events. For as we know these principles, we will also know, recognize and appreciate the infinite goodness of the great Architect of our ecclesiastical body. The whole tendency of history is to prove the existence of an unseen hand, the watchfulness of an unseen eye and the intelligent government of an unseen Sovereign. That this has been graciously exemplified in all of the history of the Evangelical Church is clearly evident as we were reminded by the scholarly addresses of the centennial speakers and of the wonderful leadings of Divine Providence.

The steps immediately leading up to the observance of this centennial anniversary are as follows: During the session of the United Evangelical Historical Society held at the session of the Central Pennsylvania Conference, at Lewisburg, Pa., March 11, 1913, the president of the society, Bishop U. F. Swengel, D.D., called the attention of the society to the fact that we were within three years of the one hundredth anniversary of the building of our first church edifice. Whereupon, on motion, Revs. A. Stapleton, D.D., J. C. Reeser, A.M., and J. W. Messinger, were elected a committee for three years, to arrange for a Centenary Celebra-

tion, commemorating the building of our first church at New Berlin, Pa., in 1816.

At the session of the General Conference of the United Evangelical Church, held at Barrington, Ill., October 1-10, 1914, Rev. J. D. Shortess, D.D., presiding elder of the Lewisburg District, and delegate from the Central Pennsylvania Conference, offered the following resolution, which was unanimously adopted:

"WHEREAS, The year 1916 will mark the centennial anniversary of the building of the first church edifice of our denomination; and,

"WHEREAS, We have enjoyed great blessings, graciously bestowed upon us by the Great Head of the Church, in the many splendid churches which we have been able to erect; therefore,

"Resolved, That we in some appropriate way celebrate the one hundredth anniversary of the building of the first church at New Berlin, Pa., in 1816, and that we, the General Conference of the United Evangelical Church pledge our moral support and encouragement, and refer the same to the Historical Society of the Central Pennsylvania Conference to provide a program and make all necessary arrangements, and further, we invite the Evangelical Association to coöperate and participate in the same."

In response to the above invitation, the General Conference of the Evangelical Association, in session at Los Angeles, Cal., October 7, 1915, considered the proposition favorably and referred the same to the Board of Bishops for further action.

The Historical Society, in session at Central Oak Heights, July 28, 1915, decided to increase the committee already appointed from three to five members, and elected Revs. A. E. Gobble, D.D., and A. D. Gramley, B.D., as the two additional members.

At the meeting of the society held in York, Pa., March 2, 1916, Rev. J. A. Hollenbaugh was elected to serve on the committee in place of Rev. J. W. Messinger, who, on account of failing health tendered his resignation and, (who later died.) At the same meeting of the society the following action was taken:

WHEREAS, The original plan to celebrate the one hundredth anniversary of the building of the first Evangelical Church at New Berlin, Pa., seems too limited, therefore,

Resolved, That the proposed centennial embrace the following four contemporary events of 1816: (1) The building of the first church and the establishment of the Evangelical Printing House.

(2) The call and holding of the first General Conference; (3) The beginning of the corporate entity of the Church as The Evangelical Association; (4) The beginning of Missionary Work, and the sending of missionaries to the State of Ohio.

The East Pennsylvania Conference of the United Evangelical Church, at the annual session held in Harrisburg, Pa., February 24, 1916, in response to a presentation of the centennial project by Dr. Stapleton, chairman of the committee, elected Rev. W. F. Heil and W. S. Harris to serve as its representatives on the general committee.

The members of the Joint Committee on Centenary of the building of the first Evangelical church at New Berlin, Pa., met in the Y. M. C. A. Building, Harrisburg, Pa., on Good Friday, April 21, 1916, with the following in attendance: Bishop S. C. Breyfogel, D.D., Bishop W. F. Heil, D.D., Rev. A. Stapleton, D.D., Prof. A. E. Gobble, D.D., Rev. W. S. Harris, Rev. J. A. Hollenbaugh, and Rev. A. D. Gramley, B.D.

On motion of Bishop Heil, Dr. Stapleton was elected chairman, and A. D. Gramley was elected secretary. "Am I a Soldier of the Cross" was sung, and Bishop Breyfogel offered a fervent prayer.

It was resolved to enlarge the committee of the Historical Society, so as to include representatives, Bishop W. F. Heil and Rev. W. S. Harris, of the East Pennsylvania Conference of the United Evangelical Church, and Bishop S. C. Breyfogel, of the Evangelical Association.

On motion of Dr. Gobble, it was made the order of immediate procedure to map out the program for the Centennial Celebration, fix the dates for holding the same, and select the speakers for the occasion.

At the suggestion of Bishop Heil, Tuesday and Wednesday, September 26-27, 1916, was on motion, fixed as the time for the holding of the proposed Centennial Celebration.

The outlined program, as suggested by the Centennial Committee of the Historical Society, was on motion accepted and quite closely followed in the construction of the permanent program adopted, which, however, was also afterward enlarged and amended by the committee before it was finally rendered as it now appears on other pages of this volume.

The general verdict of the hundreds whose rare privilege it

was to attend these centennial services, was that the committee had performed its work faithfully and well.

In preparing this volume for publication, the Editorial Committee has tried to do its best. We were not exempt, however, from the solution of problems which at times were exceedingly difficult. We hope our efforts have not been fruitless, but shall contribute to the glory of God in the advancement of His Kingdom. We also hope that this volume shall fall into the hands of appreciative readers.

It was our purpose to insert a brief biographical sketch of *all* the bishops and principal speakers of the Centennial Celebration. But in this we only partially succeeded. No doubt, several of the bishops and prominent speakers, were unable to accede to our urgent request, on account of their many official duties and extensive itinerating trips. For this we are sorry.

The cover design, the map drawing and the mounting of photographs for the making of the cuts and engravings, is the result of the artistic skill of Jesse C. Shortess, whose valuable and helpful services we hereby most gratefully acknowledge.

EDITORS.

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EDITORIAL COMMITTEE

EVANGELICAL CENTENNIAL CELEBRATION.

Refreshing breezes have been blowing upon the Evangelical Association and the United Evangelical Church, as they together entered the centennial zone, September 26 and 27, 1916. As the memorial dates approached, the distinctive features of the great event grew into prominence. Currents of thought mingled in sweet harmony and then diverged into special lines of preparation until there was dished up a menu of doctrinal and historical facts unmatched by the years past. Memory, big with gratitude for the fruitage already gathered, and large with the appreciation of bounties bestowed, climbed to the throne of the occasion. She swayed a most charming sceptre. The footprints of the fathers grew eloquent with importance. The triumphant tread of pioneer days marked the providential paths of the Evangelical Church.

Theirs were the days of small things but they held in embryo the unfoldings of glorious achievements. They were men of heroic devotion. At times they mingled their voices with the mountain torrents, the wayside brooks, the storm-swayed oaks, and the sighing pines. They carried their books in their saddlebags. On their overland trips from appointment to appointment, from county to county, they would eat their literary lunches on horseback. They made their own sandwiches. The outer layers were made of hymnology and orthography, while the inside slices were composed of a meaty theology and a well-seasoned Christology. Thus they feasted as they passed through persecutions. For they warmed their hearts at the altar-fires of family devotions, read their Bibles in the light of freedom's camp-fires, and marched out in unabashed cohorts against personal sins and social wrongs. They were, indeed, Zion-walkers, tower-builders, and bulwark-markers, for better than they thought did these Pilgrim fathers of our "Mayflower" sail clear of formality, clear of treacherous shoals, clear of Titanic icebergs, and kept in the middle of that pietistic gulfstream which carried them safely into the light of an unclouded gospel day. True, they sailed their

humble ecclesiastical craft in stormy times and in narrow channels. It is interesting to note that the initial letters of their respective names spell an appropriate acrostic: **D**-reisbach, **A**-lbright, **W**-alter, **N**-iebel, **S**-eybert,—**D-A-W-N-S!** The Evangelical day DAWNS!

Trains, trolleys, dinkies, hacks, buggies, automobiles, pedomobiles, ocean-liners, ships, canoes, canes, and "fords" all contributed their share in bringing the centennial visitors from three continents, four nations, sixteen states, three provinces, one hundred and three towns and cities, two General Conferences, twenty-one annual conferences, twenty-six presiding elder districts, and eighty-one charges to the centennial celebration. Among them were: Six fine-looking bishops, two grand ex-bishops, two publishers, two general secretaries of missions, two general missionary treasurers, four editors, three foreign missionaries, one deaconess, several authors, a bunch of presiding elders, a regiment of pastors, and a host of Evangelicals. There were over six hundred registered delegates. There was an estimated group of about two thousand at all the combined services.

They had come from China, Africa, Canada, Oregon, California, Georgia, Massachusetts, New York, South Dakota, Wisconsin, Nebraska, Iowa, Kansas, Illinois, Indiana, Ohio, West Virginia, Maryland, and Pennsylvania. The towns and communities fringing about New Berlin were surprised and did their best to entertain the five-times larger crowd than was at first expected. Enthusiasm was in the saddle. Hospitality sat at the tent door. Historic interest was standard-bearer. A choice fraternity entwined itself about each festal event, and enshrouded the ancestral shrine. The weather was ideal. Fellowship was at high tide. Clothed in centennial dress, both history and geography furnished entertainment for ear and eye, as they and we walked with each other.

Dreisbach's.

Bishop U. F. Swengel, A.M., D.D., in a thoughtful and tactful manner served as master of ceremonies. His opening address and keynote speech set the pace. Rev. A. F. Weaver had charge of the music. Rev. G. H. Dosch read the Scripture lesson and Rev. S. S. Mumey offered prayer. Prof. A. E. Gobble, A.M., D.D., the Nestor of our educational interests in the East, de-

livered an excellent address on "Evangelical Educational Interests." His recital made a profound impression. In hurried sentences he told us of the struggles and victories, the failures and successes, the loyalty and heroism of our educational history. It can hardly be duplicated anywhere. Following the trail of our western emigration, we could see the upbuilding of the Evangelical seminaries. Let us call the roll: Albright Seminary, Greensburg Seminary, Union Seminary, Plainfield Seminary, Blairstown Seminary, Schuylkill Seminary, Lafayette Seminary, North-Western College, Central Pennsylvania College, Dallas College, The Evangelical Theological Seminary, Western Union College, The Oregon Bible Training School, and Albright College. Dr. Gobble says: "The Evangelicals have an educational organism with the vitality of a starfish. Cut it up, take it out of its element, feed it or starve it, curse it or bless it, it will not die. It has girdled the globe with its hallowed influence, and upon its sons and daughters the sun never sets."

The second speaker on the centennial platform was Bishop W. M. Stanford, A.M., D.D., who, in his usual flow of choice diction, captivating phrases and convincing sentences, told us in an entertaining manner of "The Polity and Spirit of Our Evangelical Fathers as Set Forth from 1807 to 1820." If true to the past we shall be able to hand down to posterity a church polity and government safe from and proof against sectarian storms and free from dead formalism. As the writer listened he thought of how the germ of our history lies back in the preponderating purpose of an Albright and his co-laborers, who battled with sin and soil, winter and wilderness, foes and formalism, censure and corruption, as they fled in penitential wrestlings from the marshes, swamps, and quagmires of the 7th of Romans and climbed up into the Abraham-tented, Jacob-visioned, and Elijah-mantled highlands of the 8th of Romans. Of how they raked the teachings of the German Bible out of the embers of a neglected tongue and set on fire the hearts of the Pennsylvania Germans! Of how the revival fires burned in many a wayside hamlet, hillside cottage, and leafy grove! Of how they twinkled by twos and threes! Of how they glimmered in the darkness like so many stars! Of how they exhorted and admonished, preached and prayed in those days! Rev. I. E. Spangler, a descendant of Christopher Spangler, offered the closing prayer.

Lewisburg.

A large crowd filled the new United Evangelical church at Lewisburg in the evening. Rev. Irving Dunlap, of Liling, Hunan, China, read the Scripture lesson and Rev. Christian Staebler, editor of the German Sunday school literature of the Evangelical Association, offered prayer. The Centennial Quartet sang, "The Little Brown Church." The local choir, without books, sang an anthem. At this meeting Bishop Swengel introduced Mrs. A. H. Bonnell, of Williamsport, the great-granddaughter of Jacob Albright, and as by magic, the large audience arose to greet the distinguished visitor. In the absence of Bishop Heinmiller, who was to have presided, Rev. M. T. Maze, field secretary and treasurer of Western Union College, presided and made a brief address. Rev. A. A. Winter, A.M., superintendent of our Evangelical Home, read the paper prepared by Dr. Stapleton, "An Introductory Historical Address." A pathetic cloud hung over the entire celebration on account of the recent death of Historian Stapleton.

In racing metaphors and historical cadences did Bishop W. H. Fouke, D.D., address the spell-bound audience upon the theme, "Our Yesterday." The bishop's vivid pictures and clear statements, brilliant figures of speech and poetic flights made a strong impression. Under his illuminating touches the mist-clouds and fog-banks that may have lingered about his subject were immediately dissolved and hied away to the blue fields of the skyland and there hung out in distinctness and beauty like a paragraphic constellation of the first magnitude. Rev. T. L. Wentz closed with prayer.

Winfield.

At Winfield, 10:00 a. m., Wednesday, September 27th, in the cozy United Evangelical church in sight of the Eyer barn, the third session was held. Rev. J. A. Hollenbaugh read the Scriptures, and Rev. George Johnson, treasurer of the Board of Missions of the Evangelical Association, led in prayer. Centennial Quartet rendered, "I Can Tell Jesus" and "Glorious Things of Thee Are Spoken." Bishop S. P. Spreng, D.D., presided and made a brief but eloquent address. He said: "Unconscious greatness marked the men who counselled here a hundred years ago. The men themselves were obscure and unlearned, their

number insignificant, yet the things they did were truly great,—great in their wisdom and foresight, great in the daring of their faith, great in their statesmanship, great in their potentialities, and great in the vastness of the vision that inspired them to moral heroisms of the most exalted type."

Bishop W. F. Heil, D.D., blessed with gifts of interpretation and argumentation, stood forth as a jurist of distinction and took us captive in chains of logic to the conservative and liberal, the oligarchic and democratic realms of government. He gave us a masterly presentation of the theme, "Evangelical Church Polity." He was as clear as a sunbeam on points in which he aimed to give light. Under his touches the polity of the Evangelical churches was made to stand out in symmetrical strength, much like two pyramids that are clothed in atmospheric beauties, while their apexes are crowned with holy evangels and their bases are made to rest upon the divine fundamentals.

It was altogether fitting that Rev. B. H. Niebel, the corresponding secretary of the Missionary Society and Board of Church Extension, should be a speaker at Winfield. For his ancestors lived here. Henry Niebel, the secretary of the first General Conference, and the second presiding elder, the son-in-law of Abraham Eyer, and the brother-in-law of John Dreisbach, was the speaker's grandfather. He dipped his pen deep and frequently into the statistical ink, and in a most gratifying manner told of the great progress in all our "Evangelical Missionary Work." His recital had about it the intensity of a romance, as he stood in Herculean positiveness and position on the centennial platform, with a historic pointer in hand. Our missionary work penetrated Ohio, New York, Canada, Illinois and the West, Germany, Switzerland, Japan, China, Africa, Russia, and South America. We now have a combined total of 3,108 congregations, 1,823 itinerant preachers, 2,842 churches, 1,325 parsonages, 244,484 members, and a valuation of $15,705,879 in church properties.

Eyer Barn.

This barn was erected in 1805 and is a stone structure. It looks as firm as the early Evangelicals who worshipped here. The centennial currents splashed into this historic barn and a spontaneous and impromptu service of song and testimony burst the ramparts of the program. "How Firm a Foundation" and

"Ich Will Streben," with other old choruses, were sung. This precious and melting meeting almost engulfed several bishops and tall presiding elders in its devotional vortex. It lasted about thirty minutes. From seventy-five to one hundred were present. Among those who took part were, as far as could be ascertained: Bishops Swengel, Spreng, Seager, Fouke, and Revs. Niebel, Wiener, Johnson, Meckel, Erffmeyer, Staffeld, Bollman, Klingbeil, Maze, Schneider, Auracher, Longsdorf, Gingrich, Shoemaker, Mumey, Baumgardner, and laymen: Spangler and Nuhn. All were happy in the historic atmosphere and felt the spell of the sacred occasion with an increasing magnetism.

New Berlin.

At New Berlin, 2:30 p. m., the fourth service was held. Rev. J. G. Litt, of Berlin, Ontario, Canada, read the Scripture lesson, and Rev. C. W. Guinter, of West Africa, led in earnest prayer. Dr. J. D. Shortess read the address on "The Formative Elements of the Evangelical Corpus," prepared by Dr. A. Stapleton, D.D. There is no doubt that this was one of the most interesting addresses in the entire series on account of its historical setting, its denominational insight, and its unique opportuneness. Dr. Stapleton swings a torch not so easily to be extinguished. He uses an historic wand that stirs flickering embers into lambent flames.

Bishop Fouke, the presiding officer of the afternoon, introduced Bishop G. Heinmiller, D.D., as the next speaker, who attracted everybody by his giant form and spicy address on "Evangelical Journalism." He substituted for Bishop H. B. Hartzler, who was to have delivered an address on the same theme, but on account of illness could not attend. Bishop Heinmiller made a fine impression. He possesses a magnetic personality that is charged with geniality and potentiality.

At this service the Centennial Quartet was introduced as follows: First tenor, Rev. I. C. Bailey; second tenor, Rev. S. A. Snyder; first bass, Rev. J. H. Fleckenstine, and second bass and leader, Rev. A. F. Weaver. They sang, "Fair Eden-Land, My Home" and "Go Through the Gates." An interesting feature was the table of relics and souvenirs under the care of Dr. Shortess. Among them were: Original deed of first church lot; lock of first church; first communion glass; copy of first Discipline in German, by George Miller, printed in 1809; a copy of

German New Testament, printed by Solomon Miller and Henry Niebel, in 1819 (this publication bankrupted the first publishing house); several "Violes"—Sunday school books; several canes from wood of first church; picture of Rev. James Barber, the fifth presiding elder; a copy of the *Evangelical Messenger,* Vol. I, No. 4, Nicholas Gehr, editor; Bishop Seybert's neck-cloth, and other items.

Vesper Services.

As the sun was sinking beneath the horizon, and twilight was stealing over the centennial assembly, the requiem service at the graves of George Miller, Solomon Miller, Thomas Buck, James Barber, and Michael Maize began. Bishop Swengel presided. Dr. H. A. Benfer offered devout prayer. With bared heads, memorial throbbings, hushed stillness, the encircling pilgrims worshipped the God of our fathers. Rev. T. C. Meckel, editor of the *Christliche Botschafter,* and Rev. W. E. Detwiler, a veteran of the "Old Central," made brief memorial addresses. Bishop Stanford closed with a prayer and as the curtains of night were enclosing us the benediction floated out upon the still air and the subdued and awe-impressed hosts quietly and slowly melted away. The cloud galleries immediately above us seemed vocal with the rejoicings of the redeemed. Their fervor and fire seemed to fall upon us as we stood about this Evangelical shrine to pray and praise. Centennial Quartet sang "Home at Last."

Climax Meeting.

The closing moments came all too soon. Bishop L. H. Seager, D.D., presided and made a short but telling address. Rev. J. Auracher read the Scripture lesson and Rev. Wm. L. Bollman made the opening powerful prayer. The Centennial Quartet sang, "That Beautiful Land" and "God's Loving Hand." Bishop S. C. Breyfogel, D.D., LL.D., with studied discrimination and profound insight spoke upon the "Providential Movements and the Open Door." He was at home in his English, philosophy, rhetoric, and history. His aphorisms were telling. His assertions timely. His address was a climax to the series. In a moment it seemed to take the shape of a citadel among lofty crags. *There,* it stood much like a castle on the Rhine! The sun had driven the struggling mists from its towers! *There,* it stood, a thing of beauty and strength! Midst "Amens" and

loud expressions of joy he closed with dramatic effect. A solemn sacredness lingered upon the joint celebration. *Memorable,* indeed, was that *closing moment,* when Bishop Fouke pronounced the benediction!

Never, in the writer's experience, did he attend a gathering so far-reaching in its historic sweep, so focal in its epochal powers, so fascinating in its fraternal harmony, and so exciting in its cumulative chapters! The tick-tock of the centennial clock, the registering of momentous events on its historic dial-plate, and the love-oiled revolutions of its inner mechanism attracted wide attention! Oh! that centennial breezes might continue to play Evangelical tunes in sweetest harmony on the orchestral and ancestral wires! Wires keyed to concert pitch as they stretch themselves upon the frets and adjusted bridges of our Articles of Faith! *Grand doctrines!* Thus an epoch in our Church history closed. Like a flood, the tide subsided, not, however, without leaving its beneficent traces upon the surrounding community and retaining memorial marks upon itself. It was an event that has brought the two Churches closer together. It was an event that will be felt by both denominations far and wide. May the halo of it rest prophetically upon the entire Evangelical corpus! Amen!

JOHN D. SHORTESS,
A. D. GRAMLEY.

York, Pa., October 4, 1916.

JOINT CENTENNIAL COMMITTEE

PROGRAM OF EVANGELICAL CENTENNIAL CELEBRATION.

September 26 and 27, 1916.

1816 1916

BISHOP U. F. SWENGEL, A.M., D.D., *Master of Ceremonies.*
REV. A. F. WEAVER, *Chorister-in-chief.*

DREISBACH'S.

Dreisbach Church, Buffalo Valley, Union Co., Pa.

TUESDAY, 2:30 P. M., SEPTEMBER 26, 1916.

Opening—Scripture Lesson (Deut. 32:7-10; 7:6-13), by Rev. Geo. H. Dosch, A.B., pastor of Hyndman United Evangelical Church, Pittsburgh Conference. Prayer by Rev. S. S. Mumey, Presiding Elder in the Oregon Conference, United Evangelical Church, Salem, Ore.

Opening Keynote Speech—Bishop U. F. Swengel, D.D., Harrisburg, Pa., presiding.

Address—Subject, "Evangelical Educational Interests," by Prof. A. E. Gobble, A.M., D.D., Secretary of the Faculty and Professor of Latin Language and Literature and Hebrew, Albright College, Myerstown, Pa.

Address—Subject, "The Polity and Spirit of Our Evangelical Fathers as Set Forth from 1807 to 1820," by Bishop W. M. Stanford, A.M., D.D., Editor of Sunday School Literature and Year Book of the United Evangelical Church, Harrisburg, Pa.

Closing—Prayer by Rev. I. E. Spangler, A.M., Pastor of the First United Evangelical Church, Carlisle, Pa.

LEWISBURG.

Lewisburg United Evangelical Church, Rev. M. T. Maze Presiding.

TUESDAY, SEPTEMBER 26, 7:30 P. M.

Opening—Scripture Lesson (Acts 17:24-31), by Rev. Irving R. Dunlap, Missionary to China, Liling (via Hankow),

Hunan, China. Prayer by Rev. Christian Staebler, D.D., President Sunday School Board of the Evangelical Association, Cleveland, O.

Address—A brief address introducing the speakers by Rev. M. T. Maze, Field Secretary and Treasurer of Western Union College, Le Mars, Ia.

Address—Subject, "An Introductory Historical Address," prepared by Rev. A. Stapleton, A.M., D.D., the Evangelical Historian, and read by Rev. A. A. Winter, A.M., former President of Dallas College, Oregon, now Superintendent of the Evangelical Home, Lewisburg, Pa.

Address—Subject, "Our Yesterday," by Bishop W. H. Fouke, D.D., of the United Evangelical Church, Naperville, Ill.

Closing—Prayer by Rev. Thomas L. Wentz, Presiding Elder of the East Pennsylvania Conference of the Evangelical Association, Allentown, Pa.

WINFIELD.

Winfield United Evangelical Church, Bishop S. P. Spreng, D.D., Presiding.

WEDNESDAY, 10:00 A. M., SEPTEMBER 27, 1916.

Opening—Scripture Lesson (Ps. 122; Isa. 35), by Rev. J. A. Hollenbaugh, Presiding Elder, Carlisle District, Central Pennsylvania Conference of the United Evangelical Church, Carlisle, Pa. Prayer by Rev. George Johnson, Treasurer of the Board of Missions of the Evangelical Association, Cleveland, O.

Address—A brief introductory address by Bishop Samuel P. Spreng, D.D., of the Evangelical Association, Naperville, Ill.

Address—Subject, "Evangelical Church Polity," by Bishop William F. Heil, D.D., Presiding Elder, Harrisburg District, East Pennsylvania Conference of the United Evangelical Church, Allentown, Pa.

Address—Subject, "Evangelical Missionary Work," by Rev. B. H. Niebel, Corresponding Secretary of the Missionary Society and Board of Church Extension of the United Evangelical Church, Penbrook, Pa.

Closing—Benediction by Bishop S. P. Spreng.

THE EVANGELICAL CENTENNIAL CELEBRATION

NEW BERLIN.

New Berlin United Evangelical Church, Bishop W. H. Fouke, D.D., Presiding.

WEDNESDAY, 2:30 P. M., SEPTEMBER 27, 1916.

Opening—Scripture Lesson (Phil. 3:1, 7-16), by Rev. J. G. Litt, M.A., Treasurer of the Missionary Society, Canada Conference of the Evangelical Association, Berlin, Ontario, Canada. Prayer by Rev. C. W. Guinter, A.B., Missionary of the United Evangelical Church of Wukari, Nigeria, West Africa.

Address—Brief address introducing the speakers by Bishop W. H. Fouke, D.D.

Address—Subject, "The Formative Elements of the Evangelical Corpus," prepared by Dr. A. Stapleton, and read by Rev. J. D. Shortess, D.D., Pastor of Grace United Evangelical Church, York, Pa.

Address—Subject, "Evangelical Journalism," by Bishop George Heinmiller, D.D., of the Evangelical Association, Cleveland, O.

VESPER SERVICES IN THE EVANGELICAL CEMETERY.

Bishop U. F. Swengel, D.D., Presiding.

Opening—Prayer by Rev. Henry A. Benfer, D.D., Pastor of Memorial United Evangelical Church, Baltimore, Md.

Address—Brief Memorial Address by Rev. T. C. Meckel, Editor *Der Christliche Botschafter,* Evangelical Association, Cleveland, O.

Address—Brief Memorial Address by Rev. W. E. Detwiler, Treasurer of the Missionary Society, Central Pennsylvania Conference of the United Evangelical Church, Danville, Pa.

Closing—Prayer and benediction by Bishop W. M. Stanford, D.D., Harrisburg, Pa.

NEW BERLIN

New Berlin United Evangelical Church, Bishop L. H. Seager, D.D., Presiding.

WEDNESDAY, 7:00 P. M., SEPTEMBER 27, 1916.

(Climax Meeting.)

Opening—Scripture Lesson (1 Cor. 1:18-31), by Rev. J. Auracher, Presiding Elder, Des Moines Conference, United Evangelical Church, Des Moines, Ia. Prayer by Rev. William L. Bollman, Presiding Elder of the East Pennsylvania Conference of the Evangelical Association, Allentown, Pa.

Address—A brief address leading up to the introduction of the speaker by Bishop Lawrence H. Seager, D.D., of the Evangelical Association, formerly President of Northwestern College, Naperville, Ill.

Address—Subject, "Providential Movements and the Open Door," a Climax Address, by Bishop S. C. Breyfogel, D.D., LL.D., of the Evangelical Association, Reading, Pa.

Closing—Benediction by Bishop W. H. Fouke, D.D., Naperville, Ill.

OFFICERS OF THE HISTORICAL SOCIETY OF THE UNITED EVANGELICAL CHURCH.

President, Bishop U. F. Swengel, D.D.; Vice-President, Rev. J. D. Shortess, D.D.; Secretary, Rev. E. Crumbling; Treasurer, Prof. A. E. Gobble, A.M., D.D.; Corresponding Secretary, Rev. A. D. Gramley, M.S., B.D.; Executive Committee, Bishop U. F. Swengel, Revs. J. D. Shortess, and A. D. Gramley.

General Joint Centennial Committee.

Rev. A. Stapleton, M.S., A.M., D.D., President; Rev. A. D. Gramley, M.S., B.D., Secretary; Bishop S. C. Breyfogel, D.D., LL.D; Bishop W. F. Heil, D.D.; Prof. A. E. Gobble, A.M., D.D.; Rev. J. C. Reeser, A.M.; Rev. W. S. Harris, and Rev. J. A. Hollenbaugh.

Centennial Quartet.

First tenor, Rev. I. C. Bailey; second tenor, Rev. S. A. Snyder; first bass, Rev. J. H. Fleckenstine; second bass and leader, Rev. A. F. Weaver.

Local Committees.

Dreisbach's.—Rev. J. R. Schechterly, Mrs. Martin Wolfe, O. T. Walter and Isaac Dunkel.

Lewisburg.—Rev. E. Crumbling, Hon. F. L. Dershem, W. W. Musser, and Mrs. W. P. Ritter.

New Berlin.—Rev. D. A. Ertel, Jerry Maize, Sarah Weikel, C. S. Artley, and Jesse Cornelius.

Rev. M. F. Fosselman, Presiding Elder of Lewisburg District, is advisory member of the three committees on his district.

Winfield.—Rev. R. S. Starr, Mrs. Anna Rooke, Wm. Bennett, and Rev. C. L. Sones, Presiding Elder of Centre District, advisory member of the Winfield Committee.

Committee on Centennial Photograph.

Rev. I. C. Bailey, Salladasburg, Pa.; Hon. F. L. Dershem, Lewisburg, Pa.; W. W. Musser, Lewisburg, Pa.

Committee on Centennial Exhibits.

Rev. J. D. Shortess, D.D.; Rev. A. Stapleton, A.M., D.D.; Rev. Edward Crumbling.

Committee on Registration.

Rev. A. D. Gramley, M.S., B.D.; Rev. G. C. Gabriel, A.B.

Editorial Committee on Centennial Souvenir.

Rev. A. Stapleton, M.S., D.D.;* Rev. J. D. Shortess, D.D.

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*Dr. Stapleton having died a few days prior to the celebration, Rev. A. D. Gramley was elected to serve in his stead.

OUR FATHERS.

A Memorial Tribute.

Rev. H. B. Hartzler, D.D.

Awake, thou harp of mine, awake!
Awake to song for love's sweet sake:
The virtues of our fathers sing,
And love's memorial tribute bring.

Our fathers—who and what were they?
They lived and toiled their little day,
Prepared for other feet the way,
Then, worn and weary, passed away.

From humble, virtuous homes they came,
Unknown to fame, or pride of name;
Untaught in learning of the schools,
Free from tradition's bonds and rules.

Theirs was the open heart and mind,
The simple faith to truth inclined,
The soul where God could work His will,
Where love could suffer and be still.

Their hearts were wed to one dear name,
Nor lure of wealth, or ease, or fame,
Nor scorn of men, nor hellish hate,
Could move them from their blest estate.

Their lives were hid with Christ in God,
Like planted seed beneath the sod;
So, they could suffer and be strong,
And cheer life's way with joyous song.

Content with all-sufficient grace,
They sought not riches, power, nor place,
But gave themselves, at any cost,
To seek and save that which was lost.

They sowed the seed of toilsome years,
On furrowed fields bedewed with tears,
And where their toil seemed oft in vain,
We reap with joy the ripened grain.

Their swift race run, their labors done,
They found their rest at set of sun,
They saw their good works follow on,
And heard their Master's sweet "Well done!"

O Lord our God, be with us, too,
As Thou wast with those valiant few,
And help us too, our work to do
With hearts unfaltering, brave, and true.

THE OPENING ADDRESS.

Bishop U. F. Swengel, A.M., D.D.,

President of the Historical Society of the United Evangelical Church and Master of Ceremonies throughout the Centennial Celebration.

Dear Brethren and Friends:

We are assembled on historic ground. In this immediate neighborhood some of the fathers of the Evangelical Church lived and labored. Within a few rods of this church was the home of Martin Dreisbach. In his house some of the most important meetings in the history of our Church were held. In it the First General Conference held its sessions. The bodies of some of those pioneers rest in the cemetery which lies between this church and that historic home.

We have assembled here to commemorate the heroic lives and memorable deeds of the fathers whom we esteem highly for their works' sake. For His name's sake, they went forth taking almost nothing for their labors. They spake boldly in the name of the Lord Jesus. They disputed against formalism until fear fell on the people. They magnified the name of the Lord Jesus.

It is appropriate and also profitable to observe this centennial for several reasons. (1) It is interesting for us, the successors of the men whom we delight to honor on this occasion, to know what the fathers *did*. (2) It is *important* to know what God wrought through them. (3) It is assuring to discover how the Bible, as an offensive and defensive weapon, was heroically used by our fathers. (4) Church history reveals the fact of God's fulfillment of prophecy and promise. We can say, "There hath not failed one word of all His good promise." (5) The recital of the past incites to steadfastness for the future. (6) Such heroic chapters inspire boldness for the conflict.

The United Evangelical Historical Society, under whose auspices these meetings are held, was organized a few years ago. Its

BISHOP S. P. SPRENG, D.D.
BISHOP S. C. BREYFOGLE, D.D.
BISHOP L. H. SEAGER, D.D.
BISHOP U. F. SWENGEL, D.D.
BISHOP W. H. FOUKE, D.D.

OUR BISHOPS

object is to recall and record God's dealings with our fathers and with us as a Church. An effort was made by some of us some years ago to establish such a society in Harrisburg, Pa. But the work was not permanent. Our second effort has, however, proven more successful. A monument was placed at the grave of Rev. J. M. Ettinger in Prospect Hill Cemetery, York, Pa., to perpetuate his memory. Recently the lot upon which the first church at New Berlin, Pa., was built was bought by this society. These centennial exercises were arranged for and are being observed under the direction of that society.

As the president of that society and in its name I most *cordially welcome* the bishops, ministers, and laymen of the Evangelical Association in attendance. I also welcome the general officers, with the ministry and laity of the United Evangelical Church, as well as the people of this immediate community. We tender thanks to the pastors and officials of Dreisbach Church for their courtesy in allowing us to hold the initial meetings in this auditorium. Let us, therefore, invoke the blessings of heaven upon these exercises that we may worthily and truly honor the fathers of our Church and glorify God in all that we do here.

EVANGELICAL EDUCATIONAL INTERESTS.

Prof. A. E. Gobble, A.M., D.D.

It has fallen to my lot to-day to present at this Centennial a subject that, I am sorry to say, has not with us Evangelicals received the consideration and encouragement it deserves, and has not kept pace with some of our other church activities.

In missions we Evangelicals stand way up in our operations. We have always been a missionary church, and as soon as we lose that distinctive feature of our church life there is no reason for us to exist as denominations separate and apart from other great ecclesiastical organizations. When once we come to do as the Presbyterians do, as the Methodists do, as the Lutherans do, as the Baptists do, or as the Episcopalians do, then we may just as well discontinue as separate bodies and become Presbyterians, Methodists, Lutherans, Baptists or Episcopalians. But we were born a missionary church (I speak in this address of the Evan-

gelical Association and the United Evangelical Church as one body, so far as our interests and church life are identical and similar), and with that spirit we have pushed our frontier with commendable zeal.

In the publication of current literature and the building up of publication houses we are hardly surpassed by any church when numerical strength is taken into account in the comparison.

But when we come to the subject of building up educational institutions we have to go pretty far back to take our seat in the sisterhood of churches. This is due to two things: In the first place we Evangelicals have from the beginning operated largely among the poorer and middle classes of people and never had any really rich people among us to any extent. Even to-day we could, if I am not mistaken, count all the really rich men in both bodies represented here on the fingers of our hands, if not on one hand, while some of our sister churches boast of as many as twenty-five millionaries in one congregation.

In the second place, there are unfortunately people among us who misinterpret "the old Evangelical spirit" and continually preach "the old Evangelical economy and frugality" and are enthusiastic in their denunciation of extravagance which is un-evangelical. This appeals strongly to the element among us who are not over liberal and they join with the class that influences them and send their children to other schools to "give them prestige and social standing" while they are not only satisfied with, but urge the most frugal and even penurious support for our schools on the ground that it is plenty good enough for Evangelical schools. This withholds the patronage and financial support of many of our people and discourages and disheartens many of those who faithfully and zealously labor to place us Evangelicals in the same line in education as stand in missions and the publication enterprises.

But we Evangelicals have not been idle either in the field of education and one thing the world must grant us, we do not need to be and we are not ashamed of the product of our work in the line of education.

THE HISTORY.

Our forefathers had not gone very far till they began to feel the want of an institution of higher learning. While it has been one of the fundamental principles of us Evangelicals from the beginning that an education without the divine call does not qualify a man to preach the gospel, it became an early conviction that the call without an education limits the preacher's sphere of usefulness; that a man filled with the Holy Spirit is a useful man, but an educated man filled with the same Spirit can be eminently more useful.

That there were two sides among our Evangelical forefathers on the subject of education is very evident from the literature of those early days. Because some of our early preachers were men of great power in the pulpit was seized upon by the opponents of higher education and used at every opportunity. In this Bishop Seybert was used as an illustration to prove the argument against higher education so that at one time he gave a letter refuting this to Rev. Daniel Kreamer, then financial agent for Union Seminary, at New Berlin, Pa. The letter was written in German and was translated by Bishop Dubs and published in the *Evangelical Messenger* about 1883-84, and reads as follows:

"At the request of Daniel Kreamer, the collector for Union Seminary, the undersigned certifies that he is not against good schools, and that he also proposes to do something for the support of scientific culture in case his circumstances will better warrant it. (Signed) John Seybert."

At one time Solomon Neitz was thus used as an example in his own hearing, in these words: *"Guk' mol, do ist der Bruder Neitz der hot doch a'h ken Lerning, und seh mol wie er brediche kann."* (Just see once, here is Brother Neitz, he has no learning either, and see once how he can preach.) Neitz clapped his hand on his white head and said: *"Hab mir doch die Haar' bald aus dem Kopf studiert."* (But I have almost studied my hair out of my head).

Slowly the party for a higher education won the day, but only after repeated efforts and several complete and several partial failures. These failures were frequently due to the fact that the leaders in the educational movement yielded to the opposition for the sake of peace and coöperation and practiced super Evan-

gelical frugality and economy. They selected small, out-of-the-way places, away from the railroad, where land was cheap, building material and labor were cheap, so that a site could be secured and a building erected at the smallest possible cost. While the people at these places were generally excellent people and loyal to the institution placed in their midst, they were not able to give the school much patronage nor financial support. Being away from railroad facilities people from a distance were slow to patronize and support them. Three of these failed altogether, one has lost its identity but what is left of it is struggling hard to gain a new footing in the shadow of another institution. Two have moved to larger places and are prospering, and one, the oldest in existence, merged with a sister institution of about equal strength but better location and in this new union is vigorous and youthful and progressive.

The first effort to found a school was made by the Pittsburgh Conference when *Albright Seminary* was founded in 1852 at Berlin, Somerset County, Pa. Three years later the Ohio Conference established *Greensburg, Seminary,* also away from the railroad, and invited the Pittsburgh Conference to join hands with them which they did and abandoned Albright Seminary, only to find another failure in ten years when Greensburg Seminary also closed its doors.

Blairstown Seminary, founded by the Iowa Conference in 1863 was a venture of the same kind, only shorter lived than either of the other two.

Lafayette Seminary was founded by the Oregon Conference at Lafayette, Oregon in 1889. Rev. W. C. Kantner, Ph.D. was its first principal. He was succeeded by Dr. C. A. Bowman, now dean of Albright College. When he resigned in 1895 Dr. C. C. Poling became principal and associated with himself Dr. D. M. Metzger, now the Nestor of our educators west of the Mississippi.

In 1900 Lafayette Seminary was united with LaCreole Academic Institution at Dallas, Oregon and was incorporated as *Dallas College.* Dr. Poling continued as its president and Dr. Metzger was elected dean. In 1906 Dr. Poling resigned as President and was succeeded by Dr. Mock, now President of Western Union College, LeMars, Iowa. In 1909 Dr. Mock resigned and was succeeded by Rev. A. A. Winter, now superintendent of the United Evangelical Home at Lewisburg, Pa. In 1914 Dallas

College was legislated out of existence by the legislature of Oregon by fixing the standardization of colleges at a sum too high for our people of Oregon to reach in the short time fixed by the bill. A good deal of the property lapsed to the LaCreole Academy. What was left has been taken as a nucleus for the founding of a new institution which was incorporated in May of this year as the *Oregon Bible Training College* and is affiliated with the Oregon Agricultural College, at Corvallis, Oregon. This is a new venture for the United Evangelical Church and has no exact parallel in the Evangelical Association. We pray for its success and hope it may prove a beneficial institution not only for the children of Albright on the Pacific coast but for all who may be brought under its influence.

Although discontinued as an institution of learning Dallas College is not dead. During the 11 years that Lafayette Seminary was in operation it had a total attendance of about 500 students of whom about 60 graduated from the various courses. During the 14 years of Dallas College about 1,200 students were enrolled and about 100 graduated from the various departments. Among these there is at least one more widely known outside of our Evangelical circles than any graduate from any of our colleges or seminaries now in operation. I refer to Rev. Daniel A. Poling, LL.D., associate to President Clarke of the United Society of Christian Endeavor. He was the first to graduate from the Classical Course and the last one was Miss Bertha Magness who has just entered the mission field in China. Time forbids us even to mention the names of others who have risen to prominence.

At the session of the Illinois Conference, held at Des Plaines, Ill., April, 1861, presided over by Bishop Orwig, a resolution was adopted inviting the Wisconsin, the Indiana and the Iowa Conferences to unite in founding a college which should be duly equipped for the prosecution of collegiate work. The institution was located at Plainfield, Ill. In this the same old "frugal" policy was followed, locating at a place small in size and at a distance from the railroad. The constituents, however, soon learned wisdom, and in time to prevent this institution from sharing the fate of similar efforts in other conferences decided to leave Plainfield and moved the college to Naperville and called

it *North-Western College,* a name that would appeal to a larger patronage.

The college flourished and now has a campus covering eight acres on which are erected five buildings one of which is very large, being 200 feet long with its wings and 46 feet wide and five stories high.

This institution embraces a College of Arts and Sciences, a preparatory school, known as the Academy, a School of Commerce, a School of Music and a School of Art. The faculty, including the president, numbers twenty-six for all the departments, and in the year 1915-16 there were 412 students enrolled. Over 600 people have graduated from the various departments since its foundation and have entered the various activities of life bringing credit and honor to their alma mater.

North-Western College is proud of her alumni and has reason to be so. On her campus stand two magnificent buildings, the Nichols Gymnasium and the Goldspohn Science Hall, both the gift of alumni of the college.

At the last General Conference of the Evangelical Association President Lawrence H. Seager, D.D., was elevated to the office of Bishop and his place at the college was lately filled by the election of Dr. Edward Everett Rall who entered upon his new duties with the opening of the academic year 1916-17.

Closely associated, although not organically connected, with North-Western College is *The Evangelical Theological Seminary.* This institution was founded in 1873 as "The Union Biblical Institute of the Evangelical Association of North America." In 1910 the name was changed to the Evangelical Theological Seminary. The Seminary has a faculty of three and two courses of study are offered, a Bachelor of Divinity course and a Diploma course. Each course covers two years of three terms each. In connection with these courses in 1909 a Graduate School of Theology was founded, the purpose of which, as stated in the annual catalogue, is "To offer to graduates of our own and other seminaries an opportunity for advanced systematic study of theology."

A total of 57 students were enrolled for the year 1915-16. Among the alumni who have come to prominence in the church may be mentioned Rev. L. H. Seager, D.D., for a number of years president of North-Western College and now one of the

bishops of the Evangelical Association; Rev. T. W. Woodside, missionary to Africa; Rev. S. J. Gamertsfelder A.M., D.D., Ph.D., President of the Seminary; and Rev. J. F. Dunlap, A.M., D.D., for six years president of Albright College.

More than twenty years ago the need of an educational institution in the Middle West was strongly felt by the conferences of the United Evangelical Church in that section. Bishops Dubs and Stanford both kept their eyes open for a good place to locate such an institution and the conferences were constantly reminded of their need.

"In 1899 the Illinois Conference took special steps which aimed at finally locating a college within its borders. The matter of location was the pivotal point, and while several prominent places were being advocated, the LeMars Normal School Association presented a proposition to the interested conferences in 1900. The consideration of the proposition led to the appointment by the Des Moines, Platte River and the Northwestern conferences of a special committee to examine more fully the proffer with a view of locating the college. The Illinois Conference also elected three members to meet with the other men at LeMars, and together with the two bishops, Dr. R. Dubs and Dr. W. M. Stanford, they met in the Union Hotel, LeMars, Iowa, on April 10, 1900, which led to the organization and incorporation of the *'Western Union College of the United Evangelical Church.'*" According to the terms with the LeMars Normal School Association the seven acre campus with the spacious college buildings, valued at $35,000, were turned over to the new corporation under certain conditions.

Western Union College has had its struggles and at one time it looked as though the end had come, but she rallied, and to-day is pressing forward with life and vigor. The college has a campus of fifteen acres on which are erected three buildings, the Main Building, the Gymnasium and Union Hall. The equipment comprises a chemical, a biological and a physical laboratory, a Museum with over a thousand specimens and a library of over 2,000 volumes. The endowment, secured by the patronizing conferences, amounts to $100,000.

The college offers three groups of studies leading to the A.B. and B.S. degrees. It has a preparatory school called the Academy, principally intended for college preparation; a School of

Commerce, offering courses designed to prepare young people for a business career; a Conservatory of Music; a Course in Elocution and Dramatic Art; and a Department of Theology and Religious Education offering two courses, one a B.D. course of three years and the other a Diploma Course of two years.

During the academic year 1915-1916 one hundred and twenty-six students were enrolled. The graduating class for 1916 numbered 7 while the present Senior class numbers 17, a commendable increase. For a number of years Rev. H. H. Thoren, Ph.D., of Chicago, was the president. At present Rev. Charles Adolphus Mock, A.B., A.M., B.D., Ph.D. is the efficient and popular president.

The institution has now a bright future if the contributing conferences stand loyally by it in financial support and patronage and help to advertise it properly with people whom they can influence.

At the session of the East Pa. Conference, held at Millersburg, Pa., Feb. 23-28, 1881, the following resolution was passed:

"*Resolved,* That this conference locate an educational institution in the city of Reading, upon the following plan, viz:

1. That this institution shall afford opportunities for such who desire an academic course, and also for lower grades of instruction.
2. That some competent man of our own church be chosen principal.
3. That a building affording the proper accommodations be secured.
4. That this institution be encouraged in a natural growth to a collegiate grade.
5. That an Executive Committee be appointed, consisting of seven ministers and two laymen, which shall have full power to execute the plan submitted in these resolutions."

The committee provided for in these resolutions was appointed as follows: Bishop Thomas Bowman, I. E. Knerr, J. C. Hornberger, S. S. Chubb, A. M. Stirk, W. K. Wieand, S. C. Breyfogel, ministers, and Jerry Mohn and F. G. Boas, laymen. This committee proceeded with the task assigned them and rented a building in Reading in which the school was opened on August 19, 1881. This was the founding of *Schuylkill Seminary.*

A permanent home for the school was sought. The city of Reading did not respond as was expected and other places were looked for. Col. John H. Lick made a very liberal offer in grounds and money if the school should be located at Fredericksburg, a small town in the northern part of Lebanon County, Pa. The offer was accepted and a fine building was erected. This was dedicated with proper ceremonies and the Seminary moved into it in September, 1886.

In 1894 the Seminary budded and the sprout that grew from the parent stem moved to Myerstown and upon it was grafted in 1902 Central Pennsylvania College, formerly Union Seminary, and the grafted shoot became Albright College.

While the building was a fine one, beautifully located, with charming surroundings, and in healthfulness and climatic conditions all that could be desired, it was nevertheless, soon discovered that the same mistake had been made that had before repeatedly been made in our early efforts to locate our schools. It seems it was hard for our church fathers to learn from the mistakes of others. They wanted the bitter experience themselves before they could wake up to the realization of some vital facts connected with the building up of an institution of learning. I do not say this with a spirit of criticism and faultfinding. I believe that our church fathers were sincere in what they did and that their mistakes were mistakes of the head and not of the heart, and we owe them our affection and respect, yea reverence, for the sacrifices they made for the welfare of the present generation. While many of us believe that if our early missions and schools had been located at more populous centres and then operated out from these centres instead of locating in thinly settled and outlying places and working towards the centers of population we might be many times stronger numerically and financially, it remains a question whether we would be stronger spiritually. This is certain, that by the sacrifice of numbers and wealth they reached many people who would never have been brought under the influence of the gospel as we believe and preach it, and many men and women who have made their mark in the world and have risen to usefulness and distinction would never have been fitted to occupy the places which they do had it not been for our small schools at these small towns.

With Schuylkill Seminary, however, it became more and more

evident that if it was to fill the mission for which it was founded a location must be found for it that is more accessible from all parts of the patronizing conferences than Fredericksburg.

In the summer of 1902 the property of Selwyn Hall School at Reading seemed to offer the desired place if the amount needed for its purchase could be raised. The East Pa. Conference of the Evangelical Association felt that the hour had struck for definite action. At a special meeting of the voting members of the conference, held at Reading, July 1, 1902, it was unanimously decided to purchase the property. This was done, and Schuylkill Seminary moved back again to Reading where it was first organized. This was a good move. The institution has since grown marvelously and is now recognized as a junior college.

The Seminary is beautifully located at the foot of Mt. Penn, near 13th and Exeter Streets. The campus consists of twelve and a half acres of land and is admirably adapted to school purposes. On this campus are erected three buildings, the Main building, the Chapel and the Gymnasium. In addition to these a large, fine and commodious Administration building is to be erected in the immediate future, for the erection of which, and the enlargement of the endowment fund, $100,000 has just been raised. Schuylkill Seminary certainly deserves to be congratulated for the manner and the short time in which this large sum was so successfully raised for these purposes.

The Seminary has a collegiate department which offers three courses of study, a Classical, a Latin Scientific and an English Scientific; a Department of Theology with a two years course; a Commercial Department; a Department of Music; and a Department of Oratory. The faculty numbers fifteen instructors and three resident lecturers. During the academic year 1915-16, 175 students were enrolled. The graduating class of 1916 numbers 26. The graduate alumni number 299 not deducting names appearing more than once where the same person completed and graduated from more than one course.

Among the men who served as principal we find the names of J. E. Waltz, now a professor in the University of Japan; Dr. John F. Crowell, Executive Officer of the Chamber of Commerce of the State of New York; Dr. Edwin W. Chubb, Professor of English Literature in the Ohio University; G. Holzapfel, A.M., publisher, Cleona, Pa.; Prof. Thos. S. Stein, retired,

Annville, Pa. The present incumbent is Rev. Warren F. Teel, M.A., D.D., who has been connected with the institution perhaps longer than any of his predecessors.

Outside of the regular faculty there is probably no one who has done as much to give Schuylkill Seminary its mould and type and so inspired its ideals as Bishop S. C. Breyfogel, D.D., of Reading. He was one of the founders, has always stood in close touch with its life and development, and in the humble opinion of the speaker, there is no one man to whom the Seminary owes as much for what it is as to Bishop Breyfogel.

Last, but not least, comes the oldest and the youngest, and in many respects the most unique of the Evangelical group of schools. Here we have a history of struggles and victories, failures and successes, loyalty and heroism that can hardly be duplicated in any college history of America; an educational organism with the vitality of a starfish. Cut it up, take it out of its element, feed it or starve it, curse it or bless it, it will not die. It has girdled the globe with its hallowed influence and upon its sons and daughters the sun never sets. This child of Albright that bears his own name will continue to bless the world in larger and larger measures as the years come and go.

This is perhaps one of the strongest ties that binds together the leaders of our Evangelical churches. Here are Bishops Breyfogel and Swengel, Historian Stapleton who has just a few days ago passed away and ex-publisher and missionary treasurer Wiest, Dr. Lau of Schuylkill Seminary and Rev. W. E. Detwiler, one of its most liberal benefactors and the founder of its endowment fund, and with him his brother solicitor for funds for the college, Rev. A. M. Sampsel of Reading, all moulded and fashioned in their educational training in the same atmosphere, under the same influence and largely under the same instructors. To them the name of *Union Seminary* is equally dear. To it their memories cling with the same tenderness and reverence. From its hallowed and cherished influences they can not—they will not separate themselves.

You say, "Union Seminary is no more." No, no. Union Seminary lives, not only as a memory, but as a living, breathing, working organism. No, it is not the lonely, quiet and deserted building just across yonder mountain. You come with me to Myerstown and there is hardly a nook or corner in Albright College

that will not call to memory the spirit of Union Seminary that still lives there. In the Reading Room hangs the portrait of Bishop Orwig, its earliest champion and first president; in another room that of Professor Hendricks; elsewhere those of Professor—better known as Judge—Sassaman, D. Denlinger and others. "But those are lifeless portraits," you will say. Truly so, but the life of those men has not died. They gave the very best that was in them to make the institution what it was and is, and that influence lives to-day, not only there but in the lives of the men and women whom they have influenced.

Then go to the Museum. On every side you see specimens taken there in 1902, many of which were gathered in the early days of the Seminary at New Berlin by the hands and under the inspiration of Professor Whitman. That influence continued to live until the collection has reached its thousands in number. Dr. Stapleton, who was to have a large part in the program, himself contributed over three hundred fossils and minerals at one time. In another corner stands the Herbarium, principally the work of Dr. Harry Conser, an alumnus and for a number of years an instructor in the institution. Then go back to the Main Building on a Friday evening and meet with the old Excelsior and Neocosmian Literary Societies, the oldest incorporated educational institutions in either of the branches of the Evangelical Church represented here to-day, and you will find the old charm. The boy carrying "the banner with the strange device," carefully preserved and under glass in a frame, still points "Higher." The silver letters on the blue field spelling the familiar "Onward" will revive ties and memories that can never fade.

But let us return to cold facts. At the session of the West Pa. (now Central Pa.) Conference, held in the city of York, Pa., then known as Little York, March, 1854, after much planning and debating, it was resolved to establish an institution of learning, to be called "Union Seminary of the West Pa. Conference of the Evangelical Association" with the provision that work should be begun as soon as $15,000 should be secured. W. W. Orwig, later elected bishop, was the leader of the movement and he together with Simon Wolf were appointed to collect the funds necessary to found the institution.

The first trustees were W. W. Orwig, James Dunlap, Jacob Boas, and Lewis May, ministers, and H. High, H. D. Maize and

Hon. Martin Dreisbach, Laymen. The institution was located at New Berlin and opened for instruction in January, 1856, and with the exception of two years—June, 1863 to August, 1865—has continued in unbroken existence to the present day. In 1855 the East Pa. Conference joined the movement and was represented on the board of trustees with an equal number of trustees as the Central Pa. Conference, and continued so till 1863. The academic year 1858-59 reached high water mark in attendance. During that year 264 students were enrolled and at the end of that year the first class, numbering five, graduated. Of these only one is now living, namely, Mrs. Francis C. Hoffman of Newton Center, Mass.

Troubles came in 1862 and 1863. The country was torn and bleeding with the Civil War and everybody's attention was directed toward the great conflict. The Seminary had become involved in debt. There was no endowment to sustain the running expense of the institution, and scholarships had been sold to raise money to put up the building and furnish equipment. The means were lacking to maintain the school, and from June, 1863 to 1865 the Seminary was closed. In the spring of 1865 Rev. M. J. Carothers, then president of the board of trustees, determined to have the Seminary reopen and under his leadership the Educational Society was formed which rescued the Seminary and controlled it till 1883 when it again passed into the hands of the Central Pa. Conference. In 1890 and 1891 the Pittsburgh Conference united with the Central Pa. Conference in the ownership and control of the institution. In 1887 the charter was amended and raised to collegiate grade and Union Seminary became *Central Pennsylvania College.*

In his annual message to the Board of Trustees in 1895 the president of Central Pennsylvania College suggested the wisdom of taking steps to have the eastern conferences unite in their educational work rather than have two small struggling institutions with neither of them able to accomplish much. The suggestion materialized in a resolution appointing the President of the college a committee to visit the three Pennsylvania and the Ohio Conferences and lay the matter before them. This he did. Committees were appointed by all four conferences and these met in joint session at New Berlin on June 18, 1896. Nothing definite resulted from this meeting. Another meeting was called

the following February at Williamsport, but only the delegates of the Central Pa. and Pittsburgh Conferences reported. These went to work and laid a plan for raising an endowment which was adopted by their respective conferences and resulted in placing Rev. W. E. Detwiler in the field as agent. A splendid sum was raised in this way which forms a considerable portion of the endowment of Albright College.

In the mean time, following the organization of the United Evangelical Church, the East Pa. Conference moved its educational interests from Fredericksburg to Myerstown, leased the building of the Palatinate College, which was then closed, and organized Albright Collegiate Institute. This was, in 1895, incorporated as Albright College and a financial agent was placed in the field.

As neither Central Pennsylvania College nor Albright College realized the amount aimed at for its endowment, and the committee appointed by the East Pa. Conference in 1896 had never made a final report to the conference on the question of the consolidation of the educational interests of the Pennsylvania conferences, the East Pa. Conference revived its committee in 1901 and sent Rev. J. D. Woodring as a delegate to the Central Pa. and Pittsburgh Conferences to make an effort to reopen the question of consolidation. The matter was taken up with enthusiasm and a joint committee from the three Pennsylvania conferences consummated the plan to consolidation and in the spring and summer of 1902 Central Pennsylvania College and Albright College became one institution under the charter of *Albright College* so amended as to combine the two institutions into one organization. Rev. J. D. Woodring, D.D., was elected President.

This was a splendid achievement, and the results show it. Albright College has fully quadrupled its capital and equipment in the fourteen years since the consolidation. In 1902 there was but one building and about four acres of ground and a debt of about $9,000. Now there are seven buildings in use for college purposes and two private residences, nearly 22 acres of ground and no debt.

The college has a faculty of 21, including all departments and embraces the following departments: 1. The College of Arts and Sciences, offering three courses of study with liberal electives, leading to the A.B. and B.S. degrees; 2. The Preparatory

School offering a four years course, giving a liberal education or preparing for college; 3. The Music Department, with a five years course in Piano, a Course in Violin, and a four years course in Voice Culture and Singing; 4. An Art Department, offering courses in Drawing, Painting—in water color and oil—Pastel Work and China Decoration.

The alumni, including the graduates of Union Seminary, Central Pennsylvania College and Schuylkill Seminary till 1894, number 526, deducting names repeated.

To-day and to-morrow we celebrate the centennial of the building of the first Evangelical church, the call of the first General Conference, the setting up of the first printing press—and that an old style hand power Franklin—, and the first real missionary movement, and only the sixtieth anniversary of the first successful effort in the line of education, and yet from our schools and colleges have gone forth thousands of men and women who have helped to make this world better, and our list of graduates is something not to be ashamed of when we consider our numerical strength in comparison with denominations that count their communicants by the million.

Look at this list of alumni from our Evangelical schools:

Lafayette Seminary,	60
Dallas College,	100
Western Union College,	170
North-Western College,	600
Evangelical Theological Seminary,	256
Schuylkill Seminary,	299
Albright College,	526
Total,	2,011
Deducting names repeated,	61
Grand net total,	1,950

From this list we must deduct 61 names which are counted twice in the above catalogue,

That leaves us a grand net total of 1,950 names. Who can say that we conservative Evangelicals, coming largely from the middle and poorer classes, have not done our part in enriching the world mentally, morally, and spiritually even in our comparatively humble way?

"THE POLITY AND SPIRIT OF OUR EVANGELICAL FATHERS AS SET FORTH FROM 1807 TO 1820,"

By Bishop W. M. Stanford, A.M., D.D.

We come together to-day from the East and the West, from the North and the South, to gather up some of the sweet memories of a hundred years ago. We come to breathe anew the self-sacrificing spirit of our revered Evangelical fathers. We come to take a fresh look at their labors of love. We come to gather fresh inspiration from their strenuous activities in building up the kingdom of our Lord Jesus Christ. We come to strengthen the long-time bond of Christian fellowship among each other as the spiritual descendants of our venerated Jacob Albright. We come to gather new energy for the continued prosecution of the good work our fathers began. We tread to-day upon both sacred and historic ground. Right here, one hundred years ago, in the home of Martin Dreisbach, was held the first General Conference of our beloved church. It is about this period of our church history, according to program, that it has fallen to my lot to address you. The difficulty will be, as I fancy it will also be with other speakers on this occasion, for each man to confine himself to his own limitations. In this respect, however, your present speaker feels it to be quite fortunate that his part comes in the fore part of the exercises, so that if any of those who follow him should tread over the same territory, they will have the sweet satisfaction of knowing that they are giving out stale news. In this address, therefore, we are simply dipping down into a particular part of our church history for a draught of fresh enthusiasm, somewhat like we let a bucket down into a deep well for a draught of fresh water. In this one spot and vicinity we find enough of teeming interest to take up all the time at our disposal. This old-time Evangelical home, in a day when they had no churches, was not only the seat of our first General Con-

NOTE: THE PRESENT CHURCH AT NEW BERLIN WAS BUILT IN 1873 INSTEAD OF 1876

ference, but it was also the seat of three of the previous annual conferences. Of these previous annual conferences there were nine in number, the first having been held beginning on November 15, 1807, in the home of Samuel Becker on the Muehlbach, near Kleinfeltersville, Pa. This conference was made up of but five itinerant and three local preachers, together with twenty class-leaders and exhorters. It was also at this conference where Albright was chosen as the general overseer, or bishop. The number of members at this time in the whole church was only 220. From this first annual conference to the first General Conference, which to-day we celebrate, was only a period of nine years, during which both preachers and members were being continually added to the church. Now, passing over the intervening annual sessions, because of a lack of time to speak of them, it seems highly important that we give some attention to the ninth session. It was held just one hundred years ago about the middle of the month of June, in the long since historic Eyer barn, near Winfield, where to-morrow morning's session of this centennial celebration is to be held. This old barn, so far as your speaker knows, is still standing there, and if so, we should all pay it a visit before leaving that vicinity. Father Abraham Ever was perhaps the most prominent layman of his generation in our early church. In his large family, including two or three generations, might be counted over thirty, who were either preachers or preacher's wives. Even John Dreisbach and Henry Niebel, the chairman and secretary respectively of this ninth annual conference, each picked a daughter out of this family for their life companions. At this session nine new and promising men were received into the ministry, among whom was the emminent Adam Ettinger, who was the first editor of the *The Christliche Botschafter,* and who was the grandfather of our yet fondly remembered Jesse M. Ettinger, who in 1891 became the successor of your present speaker as editor of the *Evangelical.* It was at this ninth session, also, where two mission fields were located and established in the state of Ohio, and where action was taken granting the right of deacon's orders to local preachers after having served acceptably in the local capacity for six years. It was this conference also which decided that a General Conference should be held, and accordingly proceeded to elect twelve delegates to attend said body. The names of these dele-

gates were John Dreisbach, Henry Niebel, the grandfather of our present Corresponding Secretary, Rev. B. H. Niebel, who is to be one of the speakers on this program, John Walter, L. Zimmerman, J. Erb, J. Stambach, J. Kleinfelter, S. Miller, J. Dehoff, D. Thomas, A. Ettinger and J. Frueh. It was at this annual conference, furthermore, where John Dreisbach and Henry Niebel were appointed to make needed improvements in the Discipline, and to compile a hymn book for the use of the church. This they did, and their work was accordingly approved by the soon following First General Conference, which was the conference we celebrate here to-day. The hymn book these two men then compiled was named: *Das Geistliche Saitenspiel.* It was further determined by this annual conference, that from henceforth the annual salary of the minister, in addition to expenses, should be $56, provided the condition of the treasury would allow it.

Among the delegates to this First General Conference, as above mentioned, it will be noticed, that the great name of George Miller does not appear. In that body he was greatly missed, having died on the 5th of April of the same year at his home in Dry Valley only a few miles below New Berlin, and only a short distance from where we are at this hour. His sacred dust now lies in the old cemetery in that historic town, where we are to have the fourth service of this celebration on to-morrow afternoon. No doubt we will all make a brief visit to his grave. This man was one of Albright's co-laborers, and at Albright's death in 1808, he became practically the leader of the church until the day of his death. It was George Miller, perhaps, more than any other one man, who made this first General Conference possible. He did this by his effectiveness in gathering in and raising up strong men for the church. It was in the spring of 1806 that Albright sent him to Northumberland Circuit, then a new charge, and which at that time embraced all the work west of the Susquehanna River. On this wide field he regularly served appointments scattered all over a territory now included by about ten counties. On this extensive charge he labored with a burning zeal unsurpassed in the then entire history of the church. His success was unusual for that time. Glorious revivals took place nearly all over the charge, over one hundred members were received into the church, and six new classes were organized. Among the converts of this great year of George Miller's work

were Christian Spangler, a well-to-do layman, who built a stone mansion just over here in Brush Valley, which became one of Albright's preaching places, and which is still one of the landmarks of the church, also John Dreisbach, John Thomas, Christian Wolf, Michael Maize, Henry Niebel, and Jacob Frey, all of whom became preachers of the Gospel, and thus at that time about doubled the ministerial force of the church. When Miller threw in his net that year he truly brought it forth with a great catch. The names of Dreisbach and Niebel are still so prominent in history as to need no further mention here.

As for Michael Maize, his good home, which was only about one mile and a half down the Dry Valley from New Berlin, was also opened to the Evangelical preachers of that day. In this home many conversions were made under the labors of George Miller. It was largely through this man's instrumentality that entrance was gained for the planting of our work in the town of New Berlin. Having become the leader of the Dry Valley class, he had gained the distinction of being the *first* regular Evangelical class-leader west of the Susquehanna River. His home was a sort of head-quarters in those days, and in his large barn, also, as in that of Abraham Eyer, many important general meetings were held. It was on the land of this Bro. Maize, furthermore, that the *first* camp-meeting of our early church was held. It took place in the month of June, 1810.

The first break into the town of New Berlin was in the month of June, 1805. It was on this wise. It so happened that in that month Albright and his two co-laborers, Walter and Miller, had made a tour of the appointments on Northumberland circuit, and at about the end of this tour had come to Dry Valley, and had put up at the home of Michael Maize. Being then so near the town, Walter felt that he ought to preach therein, and so made a request of Maize to secure for him the privilege to preach in the town school-house, which he did, and so Walter preached in it a number of times, and succeeded in stirring up a splendid interest. Then, because of this a stout opposition arose, which resulted in barring the door against Walter. So when, in the following August, Walter returned to preach therein again, he found the door stoutly barred against him. He then began his service just outside and in front of the door, and preached to a large crowd of much interested people. All went well until right in the midst

of a powerful sermon, the door behind him suddenly burst open with a loud report, thus creating a great excitement. Afterward the strong staple which had secured the door was found on the opposite side of the room. This was then, and is yet regarded as having been a miraculous intervention to beat back the powers of hell, and open wide the door for the spread of the Gospel in that town and vicinity. Thus it was, that whatever else might have been said about this remarkable occurrence, the door was thenceforth wide open for the building up of the work of the Lord in that place, and resulted in the erection of our first church there in 1816. This church was just a plain parallelogram structure, built of logs, 34 by 38 feet, and some years afterward was weatherboarded and surmounted with a belfry and bell. It was dedicated on the 2d day of March, 1817, by John Dreisbach. After its dedication it then became the seat of five successive sessions of the annual conference, and in later years of *thirteen* more such sessions, as also of three sessions of the General Conference. In the same year the church was dedicated the first printing house was also erected right near the church and on the same side of the street. In size it was 20 by 26 feet. In after years it was removed to the opposite corner, and so far as we yet know it is still being used as a dwelling house. On April 27, 1816, John Walter, acting for the church, also purchased a burial ground near by, in which yet repose the remains of quite a number of our church fathers. It was in this first church where our revered Bishops Seybert, Long, and Orwig received their formal divine commissions as such, and then went forth as heralds of the cross. This place also became the birthplace of our educational interests, and remained so as the seat thereof for many years. Thus it was that New Berlin and vicinity was in 1816 made the practical headquarters of the Church, and continued to be such until the removal of the Book Establishment to Cleveland, Ohio, in 1854. We have thus spoken with considerable definiteness about many of these facts of history, for the reason that they belong particularly to the period of one hundred years ago.

A few things should yet be said about the transactions of this first General Conference. Since a printing house had been so shortly before erected, it then became necessary to make choice of a general book agent and publisher, and the lot fell upon

Solomon Miller, a brother of George Miller, and Henry Niebel was chosen as his assistant. In this conference a spirited discussion took place on the question of forming an organic union with the United Brethren In Christ, which resulted in the appointment of a commission to confer with a similar commission of the above named church, in the hope of consummating a union in the then near future. This commission consisted of John Dreisbach, Henry Niebel, Solomon Miller, J. Kleinfelter, D. Thomas and A. Ettinger, all prominent names in the church. The new hymn book shortly before prepared by Dreisbach and Niebel, was approved, and 1,500 copies was ordered to be printed. This was the first hymn book produced by our early Church. The changes made by these same brethren, in the Articles of Faith and Discipline, by direction of the previous annual conference, were also approved, and 1,500 copies were ordered to be printed. An action was also taken concerning the salary of an itinerant preacher. The previous annual conference had lifted the annual salary up to $56, and this General Conference raised it to $60. At that time there were but 15 elders and deacons in the traveling connection, and including preachers on trial there were but 21 preachers all told. As to the number of fields and members, they then had but twelve fields of labor, and all told, but 1,401 members.

Truly when we look at these meager figures, and consider the conditions and circumstances surrounding our Evangelical fathers of that early day, it looks like the day of small things as compared with the salaries, the membership, the fine churches and parsonages of to-day. Only during this past year it has been our privilege as a Church to build and dedicate quite a number of modern and substantial churches ranging in cost all the way from five thousand to ten, fifteen, twenty-five, thirty, thirty-five, forty, and even to fifty thousand dollars, together with new and modern parsonages ranking in the same ratio of progress. While this is all most encouraging and commendable, yet there is another side to this question. We must not make the mistake of thinking, that we in our day of superior advantages are correspondingly greater and more effective than were many of our fathers. How many men have we to-day who could match George Miller in writing a Book of Discipline, a "Life of Jacob Albright," and a most commendable book on "Practical Christianity," in

connection with so strenuous a pastorate as he carried through, and all this in but a brief life of only 42 years? How many men have we to-day who weigh more in the pulpit than did the powerful and eloquent John Walter, of whom it has often been said that if he could have had the scholastic advantages of our times he would have become a preacher of national fame? It is really a question whether any of us, with all our facilities, could make any better showing if surrounded with the same difficulties with which they had to contend. Would you like to have a problem to solve? Here it is. If one preacher, in starting a work to build up a church, can in sixteen years gain twenty-one other preachers, how many should 516 preachers be able to gain in the same length of time? Or, on the basis of membership. If one member can start a work that in sixteen years will gain 1,400 more, how many should 90,000 members be able to gain in the same length of time? The longer you think about such a problem as this, the more complicated and difficult it becomes. But after you have thought over it until you at last find yourself unable to solve it, you will at least arrive at the conclusion that you ought to be doing a great deal more than you are now doing to spread the precious Gospel and build up God's kingdom. With all our facilities and fancied progress we are doing but little compared to what we might do, and ought to do. When we think of the untiring and self-sacrificing labors of our early fathers, we sometimes marvel that men of such remarkable brain power, who could easily have become successful along some more lucrative line of life, would continue to stand at their post of duty, until the very day of their death. Many of them undoubtedly shortened their days by exposure and strenuous toil. We need but one glance at that great first trio who wrought so well during the first sixteen years of our history, in order to become amazed at what they accomplished in so short a time. Albright! who wore himself out in a fervent and continuous ministry of only twelve years, and then died at the early age of only 49 years; John Walter! who was only able to keep up his ministerial pace for the brief period of eleven years, and then died at the early age of 37 years; and George Miller! who was able to continue his strenuous ministry for a period of only five years, and then died at the age of but 42 years. In all combined these three great characters preached the Gospel for only about twenty-eight years,

and yet in that brief period, they started a heavenly breeze, which including those already gone home to glory has already swept more than five hundred thousand precious souls into the kingdom of grace in Christ Jesus. This sweet breeze is still blowing, and has not forgotten to visit us to-day to fan our spirits into still deeper fellowship, still sweeter fragrance, and still greater activity in the Lord's work.

ADDRESS.

Rev. M. T. Maze, *Lincoln, Neb., Presiding at Lewisburg.*

It is a great pleasure to me to meet, in this centennial service, with the spiritual descendants of Albright. In this hour, as we look upon the page of the printed program, there comes into each heart a feeling of great sadness. We are reminded that the voice of him who was to have spoken on this occasion, and who had much to do with arranging for this great meeting, is stilled in death.

Dr. Stapleton had written his address for this occasion and in this last public service of his active life, left us an example, in faithfulness to duty, which we may well emulate.

If we Evangelicals are to keep and secure to our posterity the spiritual inheritance of the fathers, we must keep alive the evangelistic, pioneer spirit which marked all the activities of the early church. We will therefore unitedly pray that a result of these meetings may be a deepening of the spiritual life, and a widening of the vision of all the members of the body that the spirit of the fathers may live in us.

LEWISBURG AND THE FIRST EVANGELICAL MISSION.

By Rev. A. Stapleton, M.S., A.M., D.D.

Mr. Chairman: Ladies and Gentlemen:

It is obvious that in the brief moments assigned me wherein to speak, no set historical address worthy the name could be made;

I will therefore confine myself to the consideration of a phase of Evangelical history that has never hitherto received the attention it merits, namely, the part this region took in planting the Evangelical Church Northward, and which eventuated in the formation of the New York Conference, and from that the Canada Conference.

It is not generally known that the Founder and Leader of the first Evangelical class in the State of New York was also the Founder and first Leader of the class here in Lewisburg in 1806, just one hundred and ten years ago.

When the Rev. George Miller was assigned to the "New" or Northumberland circuit in May, 1806, by Rev. Jacob Albright, the Founder of our Denomination, he sought entrance to preach at Lewisburg.

There being no building available for his purpose this zealous man of God preached on the street. Being then a total stranger, he tells us in his biography that he was kindly taken in by Christian Wolfe and others. A class was formed in the fall of this same year, 1806, and Wolfe was made the class leader. This was the origin of this congregation, one of the best in the entire connection.

But what of its relation to the first mission? Let us see?

When the six nations of Indians, surrendered their title to the lands in Central New York by the Treaty of 1795, the region was opened for settlement. Soon after 1800, a very large number of people from this Susquehanna Valley emigrated thither. The locality that concerns us in this connection. Seneca County, lying between Seneca and Canandaigua lakes where many families from this place located. There was perhaps a score or more of families settled close together at a place called "The Burg" about four miles west of Seneca Falls.

We will mention only such as were identified with the early Evangelical work.

In 1804, the Rev. Anthony Houtz, an evangelistic Reformed preacher, and under whose ministry Rev. Jacob Albright, Founder of our Church, was converted removed from Carlisle, Pennsylvania, to "The Burg"; As he was well known to all our early Evangelicals his relations to our early work in New York was most helpful.

The settlers at "The Burg" from this vicinity who identified

themselves with our work in its begininng were Christian Hoster, who located there in 1803; John and George Pontius, 1804; Christian Wolfe, our Lewisburg class leader, 1807; also the families Kuhney, Stahl, Wormley, and Bordner from this locality, besides the Reigel and Bachman family from Northampton County.

At the conference held at the house of Father Martin Dreisbach, five miles west of this place in April, 1812, it was resolved to form a mission of this New York settlement. Rev. John Dreisbach, oldest son of Martin Dreisbach, and Robert McCray, both from this vicinity, were the men designated and who had the honor of being the first missionaries of the Albright corpus, four years before it received its corporate name at the First General Conference in 1816, in this same house of Father Dreisbach.

In this connection it should be borne in mind that the members in New York were few, scattered, and unorganized; there was no conference missionary treasury to fall back on; besides, both missionaries had families dependent on them and from whom they were separated by a distance of over one hundred and fifty miles. We need not, therefore, be surprised that the missionaries found it impractical to continue their work until conference. McCray returned to his shoemaker's bench in this town, while Dreisbach worked in the general evangelistic field until the next session of conference.

It may be asked, what became of the work in New York. We are glad to say it was left in good hands. Christian Wolfe, the pillar of the work, was a local preacher, having been licensed as such at an early day.

We may here remark in passing that Rev. Christian Wolfe was a son of George Wendel Wolfe, who, in 1802, came to this valley from Heidelberg Township, in Berks County. He located on Turtle Creek, three miles west of Lewisburg, and his home was a preaching place for Albright and co-laborers. Christian Wolfe was a hatter, and his home and shop in this town was at the corner of Second and Market Streets, where the present Wolfe drug store is located. His wife was Barbara Books, whose parents lived near the Dreisbach church. She was a sister to Sabina, the wife of Martin Dreisbach, Sr., and hence the aunt of Rev. John Dreisbach.

Rev. Christian Wolfe died at "The Burg," in New York, in 1833, aged 54 years, and his wife died in 1839, aged 59 years.

We now return to the story of the New York Mission. Rev. Christian Wolfe had full charge of the work, and even extended it until the time came that it could support a minister sent by the conference. At the memorable conference held in the barn of Father Abraham Eyer, at Winfield, in June, 1816, just one hundred years ago, missionary work was begun in earnest by the conference. Rev. Fred. Shower, a young man from New Berlin, and Adam Hennig, of Penn's Valley, were sent to Ohio, and Rev. Jacob Kleinfelter, was sent to New York.

Immediately upon his arrival at "The Burg" Kleinfelter organized the members into a class and Christian Wolfe was the first class leader.

The first members of the class were Christian Wolfe and wife Barbara, Jacob Reigel and wife Maria, John Pontius and wife, Abraham Bachman and wife, John Freeland and wife, besides some younger members. The class furnished a number of prominent ministers, among others Rev. Jacob Reigel, Jr., who was a presiding elder of the New York Conference. Rev. John Dreisbach was elected the first presiding elder of the church at a conference held at the house of his father in 1814. In the spring of 1816 he made a tour to inspect the work in New York, and extended his visit to Dansville, Rochester, and Buffalo. He then crossed over into Canada, where some Buffalo Valley Evangelicals had settled, among them his uncles, John and Jacob Books, who had been members of the Dreisbach class. We have thus shown how the Evangelical work was planted in New York and Canada a century ago by agencies of this place and vicinity, chiefly through the instrumentality of Christian Wolfe, the first class leader of the class now represented by the splendid congregation of this church. It is not too much to say that Rev. Christian Wolfe laid the corner stone of the future New York and Canada Conferences of the Evangelical Church. In further illustration of the far-reaching influence of this congregation we may yet add that about 1830, a young man of eighteen was converted here who soon showed superior talents. In 1832 he entered the active ministry of the Church and in 1834, when but twenty-two years of age, he was placed in charge of the work in New York, then called "Lake Circuit." It remained for this

Lewisburg boy to organize the Evangelical work in Buffalo and several other places, and this year (1834) he had the rare honor to build the first Evangelical church in the State of New York, at Clarence, fifteen miles east of Buffalo. The year following he was sent to Canada and organized the work at Berlin and many other places. This young man was Rev. Joseph Harlacher, of blessed memory, to whom I am indebted for many valuable items of Evangelical history. But this is not all: Harlacher was succeeded in 1835 on Lake Circuit by another young man from this county, Michael F. Maize, who during that same year built the second church in New York at the original starting point, "The Burg," or Wolfe's appointment. In this church was held the first Evangelical conference in that state in March, 1841.

We may yet be permitted to add a statement in regard to this large and influential congregation in order to correct a popular error: It is a great mistake to date the beginning of this present congregation with the appointment of the late Rev. George Hunter in 1860, and who built the first church that year. We assert, and it should be so maintained, that the society has had an unbroken existence since its organization by Rev. George Miller and Christian Wolfe in 1806. It is true that preaching services had been discontinued some years previous to the appointment of Brother Hunter, but this was for the want of a suitable place in which to hold services. The old way of preaching in houses could no longer succeed in this town of five churches in 1850. The class, however, was always maintained. The late Rev. S. Aurand, of this conference, worked at his trade as a cooper in this town just prior to his entry into the active ministry in 1856. At that time, he informed me, a class organization with its weekly prayer-meeting was maintained. My own personal recollection goes back to 1855-1856, when Rev. B. F. Hall was the preacher in charge of Buffalo Circuit and lived in this town. My own parents, members of the church, then lived one mile from town and I often as a lad attended prayer-meeting here and at Hard-Scrabble and Mortonville with my sainted mother.

We may yet be permitted to add in closing that the membership in the town was never large, but many members lived in the immediate vicinity. In 1812 there was a very considerable revival and ingathering. Many members lived a few miles south along Turtle Creek, and in 1817 the preacher began to preach at the

house of Mother Cochran, at Hard-Scrabble, for their benefit. This was kept up many years and was detrimental to the growth of the work in Lewisburg. I well remember attending prayer-meetings at Mother Cochran's between 1856 and 1860, and well recollect some of the old Evangelicals of Abright's time.

With the rejuvenation of Lewisburg, I came in personal touch, as my parents were members, and lived only a mile from the town. It was most remarkable and occurred in this wise: In the years 1859 and 1860 some six or more of the leading and wealthiest families of our Salem, or old Dreisbach, church, only a few miles west moved into Lewisburg. The Central Pennsylvania Conference for once acted promptly, and at the session of 1860 sent the Rev. George Hunter as their minister.

These new members, added to the old class in and around the town at Hard-Scrabble and Mortonville, now constituted a fair-sized congregation. A hall on the second floor of the old Dreisbach Block was rented, in which the services were held until the new church was completed. Within a period of about five years this congregation was the third in strength of any of the town appointments in the conference, but our rejoicing in its prosperity is marred by the fact that its growth marked the decadence of the old Salem appointment, which was one of the strongest and wealthiest in the entire denomination.

The fathers of this church with whom I mingled in my boyhood days have all passed to their heavenly home and the edifice they erected was outgrown by a succeeding generation, yet we will cherish their memory. Within that hallowed church and by the vote of some of the surviving fathers, your speaker was granted a recommendation to preach the glorious Gospel of Christ in 1869. May God grant that this new generation, in this splendid new church may not only revere the memory of the fathers and mothers who have fallen asleep in Jesus, but continue in the coming years to live up to the high Christian example they set before us.

CENTENNIAL SPEAKERS

OUR YESTERDAY.

By Bishop W. H. Fouke, D.D.

Last Tuesday morning I was sitting in the study of our pastor at Berkeley Springs, W. Va., preparing my address for this occasion, and while thinking of Dr. Stapleton's great services in the Church I thought I would give expression to my feelings regarding them at this meeting, and jotted down a few words as a memorandum which I intended to elaborate into a proper eulogy. Not twenty minutes after this I was called to dinner, and, at the table, the pastor said that he had just received a card from Bro. Hollenbaugh stating that Dr. Stapleton was dead, and had died suddenly on Sunday evening after preaching. I could scarcely believe it; it seemed so incredible. These are the words of the memorandum which are given substantially as written at the time:

"I wish to speak my word of appreciation of the splendid work done by our beloved historian, the man who just preceded me. I know that if he should die to-night I would speak strong words of eulogy concerning him. I want to speak them while he is here to listen, for it is owing to his intelligent interest, his learning and industry, and also his instinct for historical research that we have much of the material we are using to-day. I have always had a high regard for Bro. Stapleton, but it has been increased since I have undertaken this task, which has given me a better appreciation of the invaluable services he has rendered the Church."

We have been walking on hallowed ground this afternoon, in the footsteps of the fathers. Great interests center in these exercises. We are in this magnificent temple, one of the many we have built in the recent past. The choir voiced my feelings in the beautiful and splendidly-rendered anthem, "I was glad when they said unto me, let us go into the House of the Lord." This is an inspiring sight, this great body of people, where are the veterans, busy with the thoughts of the past, the young, ardent

and enthusiastic, filled with hopes for the future, all with an intense love for Jesus in their hearts and a deep fervent prayer that His will might be done in their lives as it is done in heaven; all met to join in a great memorial celebration 'Tis a time of memory, a time of hope.

Two familiar words compose my subject, *"Our"* and *"Yesterday."* Our is the great possessive that makes what is connected with it common to all. The Lord's Prayer begins with "Our Father," not *your* Father nor *my* Father, but *"Our* Father." Yesterday is a measure of time passed. Literally it would mean the time from sunrise to sunset, or the time from midnight to midnight in the day just gone; but, as a figurative expression, it may mean any period of time past; like, "as a thousand years in Thy sight are but as yesterday, when it is past, or a watch in the night." It is used for all past time, when it says "Jesus Christ, the same yesterday, to-day and forever."

Our Yesterday, as we wish to look at it to-day, is that period of time within the limits of the first founding of our Church, and the 26th day of September, 1916. The first part of that yesterday we can all speak of as Our Yesterday.

It is a very difficult and to me impossible task, to put within the proper limits of an address like mine, the yesterday of a great Church, and I cannot hope to touch but the fringe of the subject. It is said that in fabled times there was a magic tent which could be enclosed within the confines of a walnut shell, but when spread out could cover and house a king's army. I have no magic art by which I can cover a hundred years, and more, of great and stirring history in the narrow compass of forty minutes of hastening time.

We cannot get a proper understanding or an adequate appreciation of the dawn of Our Yesterday, without considering the country in which we live, and the conditions of that country at that time. Indeed, to fully understand it, would require a glance at world conditions, because God's great providential purposes are not always measured by centuries but by milleniums. It may seem like presumption to speak of Our Yesterday in connection with world events, or world movements, or even events and movements of our country; but small happenings have been associated with great events. The sleeplessness of a king one night, in God's providence, saved a whole race of people, and a people, too,

through whom a Saviour of men was to be born, as recorded in Holy Writ. And that sleepless night occurred five hundred years before the Saviour was born.

I do not pretend to try to interpret God's great purposes in modern, human history, or to put our nation in a special catalogue in His great providential trend. I heard an orator say one time in a flight of eloquence, "Europe for the white man, Asia for the yellow man, Africa for the black man, America for all men, and all men for God." I know this, though, that if America is to be for God it must become so through the Gospel of His Son. It will not be simply because it occupies a strategic position on the map of the world. It will not be because of its great natural resources, not because of its large population, or the versatility of its people, or the dissemination of popular education, but it will be because her people are born of the Spirit, washed in the blood, devoted and consecrated to the Great Redeemer who has purchased them with His own precious life. No size or wealth or learning or soil or products or skill or industry can save the United States, or make it a means of saving others without the Gospel of Jesus Christ.

America is a land of wonders. It was kept apart and sealed up for centuries until God's hour struck. "Where we now sit encircled with all that exalts and embellishes our civilized life, the rank thistle nodded in the wind, and the wild fox dug his hole unscared. Here lived and loved another race of beings. Beneath the same sun that rolls over your head, the Indian hunter pursued the panting deer, and gazing on the same moon that smiles for you, the Indian lover wooed his dusky mate. Here, they warred. The echoing whoop, the bloody grapple and the defying death song all were here, and when the tiger's strife was over, here curled the smoke of peace." But all this passed away. Across the ocean came bands of men from other lands. Their ships bore the seeds of life and death. The former were sown for us; the latter sprang up in the paths of the simple natives.

The seed corn of the old world was too strong for the native growth, and crowded it out. "Here and there a stricken few remain, but how unlike their bold, untameable progenitors.... Like a race they have withered from the land; their springs are dried up; their arrows are broken; their cabins are in the dust." Their war cry has long ceased its fearful yell, and their feeble

steps have found their way to the reservations given them by their conquerors.

It is said that God led one nation out of a condition of bondage to a land in which they were to be a separate people in order to give to the world salvation on its human side. God has led people from all nations into this land to become amalgamated in a great melting-pot in order to become a great nation to spread that Gospel throughout the world. This nation is still in process of development but the effort is being made to so unify the various elements in a political way that we may become a great whole. So that, no matter, what a man's song was in the old world, whether "God Save the King" in England, or "Bonny Scotland" in Scotland, or "Erin go Bragh" in Ireland, or the Russian anthem, the Italian hymn, the "Wacht am Rhine" in Germany, or the "Marseillaise" in France, or any other national song, he will here sing:

"The Star-spangled Banner, O long may it wave
O'er the land of the free and the home of the brave."

and

"My country 'tis of thee
Sweet land of liberty"

I put together a little rhyme like this:

A little Scotch grit,
A little Irish wit,
A little English purpose good and strong,
With a hearty Swedish grip,
And the German never slip,
Together with the sweet Italian song;
If we add the Russian bear,
And the Frenchman's lively air,
And the Greek with the skill of trade and art combined,
With the Turk whose flashing eye,
Reveals the passion waiting nigh,
Perhaps the true American you will find.

Not for a home or for wealth, or for a career alone are they here, but to fulfil God's purpose in making them a blessing to the rest of the world.

It is difficult for us to think ourselves back to the beginning of the nineteenth century. 'Twas a different world from the world we live in to-day, in many respects. There were but 5,308,483 people in the United States, more than one-fifth of which

were colored people. The people were—for the most part—poor. The main source of livelihood was agriculture. In many localities they wrung a scanty living from a reluctant soil. The forests had to be conquered, the prairies broken, homes built. The people were scattered widely apart. There was the Indian, the fever and the homesickness, all to contend with. There were poor roads, few bridges, the means of travel was on horseback or in horse and ox carts. The first pike was built in 1794, between Philadelphia and Lancaster. It was called a "Pike" because it was so hard that a pike could not be driven into it. The first steamboat was built in 1807 (Fulton's). The first railroad (horse) in 1826. The first Lucifer match in 1829; the first steel pen in 1830. The Declaration of Independence must have been written with a quill pen. The first table knife in 1834; the first locomotive in 1839; the first envelope in 1839; the first sewing machine (Howe) in 1846; the first postage stamp in 1847; the emigration west was by wagon. There were three avenues of travel west; first, the Valley of the Mohawk, through New York; second, the passes of the Alleghenies, in Pennsylvania; third, across the Blue Ridge, into Kentucky, and other southern states. Ohio was admitted into the Union in 1802, Indiana in 1816, Illinois in 1819, Michigan in 1837, and Wisconsin in 1848; most of them settled by people who traveled in wagons to their point of destination. All the inventions that go to make our age so wonderful were absent. No railroads, telegraph, steam engines, reapers and mowers, threshing machines, washing machines, no baseburner stove, no kerosene lamps, no electric lights, no automobiles, no "Fords," only such as the people used in crossing the rivers; no public schools, no daily papers for a cent apiece; few church buildings. The country had but recently passed through a great war in which political discussion had roused the people to a high pitch, but war had left its mark upon the people —as war always does—and there were tremendous difficulties in founding a new nation. But it was to that task the people gave themselves. Religion was at a low ebb. The hard ecclesiastical and doctrinal controversies in the old world left the old-established churches with but little of the Spirit of God. Their religion was outward and formal. They were worldly in their aims, and, if the members had had a spiritual experience, it had largely been lost. Baptism, confirmation, and the partaking of the Lord's

Supper were all that was required, and, when it was done, there seems to have been but little restraint in sinful indulgences. The Sabbath was—after the services—made a holiday, and horse races, games, drinking bouts were as common among professed Christians as those without; and even the ministry, sometimes, were not averse to partake of the frivolities, and did not break caste by an occasional dram. There was plenty of liquor, and it could be found in almost every home, while, at special times, house-raising, log-rolling and harvesting, it was freely dispensed, and many made it their daily habit to drink.

In the few seats of learning the students formed infidel clubs and named themselves after French infidels, and the boys in the barn breaking flax, read Tom Paine and believed in him as told by Joseph Cook. This was perhaps somewhat due to the influence of France, who aided us in our revolutionary struggle. Lafayette turned our hearts to France. His story is of much interest. He was a young and gallant stranger who came to aid Freedom's cause. "He was no nameless man, staking life for reputation; he ranked with nobles and looked unawed upon kings; he was no friendless outcast seeking for a grave to bury his cold heart; he was girdled by the companions of his childhood; his wife was before him, his children about him; but from all these he turned away and came..... Not in the day of successful rebellion when the new-risen sun of independence had burst the clouds of time and careened to its place in the heaven, but it was when darkness curtained the hills, and the tempest was abroad in its anger, when the plough stood still in the field of promise, and briars cumbered the garden of beauty, when the wife was binding up the gnashed bosom of her husband, and the maiden wiping the death damp from the brow of her lover. It was then that this man joined the ranks of a revolted people. They bade him a grateful welcome. With them he courted the battle rage; with them his arm was lifted; with them his blood was shed." When the war closed he had won our hearts. Not that he personally advocated infidelity, but he was from the land of Voltaire, who was seconded by the infidelity of Tom Paine, whose political services gave him an influence in religious thinking.

Joseph Cook also tells us that when Lyman Beecher was at Yale only one of the student body remained to the communion at the Yale chapel services, and Bishop Meade says that you expected to find in every educated young Virginian an unbeliever.

Can you think of a time when there were no prayer-meetings, no Sunday schools, no protracted meetings, no camp-meetings, no evening church services, no family worship? It was on such conditions that Our Yesterday dawned, and its rising sun looked down on scenes such as I have tried to describe.

Our Yesterday had a humble beginning from any point of view. It was "a stone cut out of the mountain without hands"; "a root out of a dry ground." It was like Paul said to his Corinthian brethren: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yes, and things which are not, to bring to nought the things that are, that no flesh should glory in His presence."

It was doubtless intended by the Lord that the reason for the after-success of the Church should not be attributed to its human instruments, that all might say, "It is the Lord." And that is putting no unfavorable comment on the early fathers of the Church.

The beginning was humble, but true to Gospel type. *"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel."* (Micah 5:2.) *"A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."* (Isa. 60:22.)

From the lowliest walks of life have come some of the most influential men. Small countries, too, have influenced the nations more than large. Only to mention Palestine, Greece, Holland, Scotland, Switzerland, is sufficient, because from these lands influences have sprung that have moved the world.

During this time the Methodist people, with the power of God in their work, did splendid service among the English-speaking people, and those of various predilections who, not wishing to come under any disciplinary control, called themselves "United Brethren" and carried on a great work in both German and English. The labors of both these churches cannot be too highly

spoken of for they have had great influence upon the religious life of our growing nation.

Our Yesterday began in Pennsylvania. It had a Biblical, spiritual, providential and humble dawn. It began—as so many great movements have—with one man. I cannot recite all the story of his early life, or of his religious development, and only a few must suffice.

Jacob Albright was baptized in infancy, received catechetical instruction according to the doctrines of the Lutheran Church, was confirmed and admitted to the Lord's Supper, and was received as a member of the Lutheran Church, in Douglas Township, Montgomery County, Pa. His spiritual condition, however, is thus described by himself:

"I walked frivolously in the path of carnal life, rejoiced with those that rejoiced, and thought but little of the object of human life, regarding not the duty of a man, much less that of a Christian. I lived as though this little span of duration would last eternally, and committed many sins for which God threatened severe punishment."

He was often deeply convicted of his sins, and repeatedly resolved to reform, but it was only a resolution, and he would again fall away.

At last affliction came to his family, and several of his children died. This dealing of God with him was brought forcibly to his mind at the funerals by a devoted and converted minister. Then on several occasions his own life was in danger, and he was remarkably rescued. These things awakened him, and he began to pray. "As my heart realized this keen sense of sorrow, and as this resolution to reform passed o'er my soul, then I felt the need of prayer, and of pouring out my heart before God." He prayed and was aided by a pious preacher named Adam Reigal and was brought into a changed relation to God as related by himself, as follows:

"In the place of carnality came a holy love to God, His Word, and all His true children. Gradually every anguish of heart was removed, and comfort and the blessed peace of God pervaded my soul. God's spirit bore witness with my spirit, that I was a child of God. One joyful experience following another, and such a sweet peace now filled my soul as no pen can describe or mortal tongue can express, in comparison with which the greatest earthly

happiness I previously enjoyed, was only wretchedness and deceit. Now my prayer was not mere supplication, but praise and hearty thanksgiving were also brought as an offering, accompanied with tears of joy, to the Giver of every good gift."

He united with the Church that met his need at the time and he was a faithful and devoted member until his call led him out into his appointed work. With regard to that work he thus speaks: "Thus I spent several years in the state of grace and served God with joy and gladness, and realized His blessing in the bestowment of increased knowledge of Him. A burning love to God and all His children, and toward my fellow men generally pervaded my being. Through this love, which the peace of God shed abroad in my heart, I came to see the great decline of true religion among the Germans of America, and felt their sad conditions very keenly. I saw in all men, even in the deeply depraved, the creative hand of the Almighty. I recognized them as my brethren and heartily desired that they might be as happy as I was. In this state of mind I frequently cast myself upon my knees and implored God with burning tears that He might lead my German brethren into a knowledge of the truth, that He would send them true and exemplary teachers who would preach the Gospel in its power in order to awaken the dead and slumbering religious professors out of their sleep of sin and bring them again to the true life of godliness, so that they, too, might become partakers of the blessed peace with God and the fellowship of the saints of God. In this way I prayed daily for the welfare of my brethren, and while I thus held intercourse with God, *all at once it seemed to become light in my soul.* I heard, as it were, a voice within, saying: 'Was it mere chance that the wretched condition of your brethren affected your heart so much? Was it chance that your heart, yea, even *your* heart was so overwhelmed with sympathy for your brethren? Is not the hand of Him visible here, Whose wisdom guides the destiny of individuals as well as that of nations? What, if His infinite love, which desires to lead each soul into Abraham's bosom, had chosen *you* to lead your brethren into the path of life and prepare them to share in the mercy of God!' I now began to realize more peace and assurance. I felt a holy confidence that my prayers were acceptable, and I heard, as it were, the voice of God, 'Go work in my vineyard; proclaim to my people the Gospel in its primitive purity, with energy and

power, trusting in my Fatherly love, that all those who hear and believe shall have part in my grace.' "

This was in 1796. He then went out and preached wherever opportunity offered, in churches, school houses, barns, private houses, streets, cemeteries, and—as a result of his preaching—suffered much persecution. God blessed his labors, however, awakenings and conversions followed. Souls were saved. He had no thought of organizing a separate denomination, but Providence opened the way for him. He found that his work would be unavailing if he did not organize his converts. So, in 1800, he organized three classes, one in Berks County, one in Bucks County, and the other in Northampton County, Pa.

Among his converts were some who became helpers in his ministry.

On the 3d of November, 1803, a council of preachers and laymen, called for the purpose, adopted the Holy Scriptures as their Articles of Faith and Practice, declared that they considered Jacob Albright to be a genuine evangelical preacher, recognized him as their teacher and solemnly consecrated him as such. In 1807 Albright was elected bishop, and was requested to compile Articles of Faith and a Discipline for the Church. By this time John Walter, George Miller, Abraham Liesser, John Dreisbach, and Jacob Frey were set apart as preachers of the Gospel. On May 18, 1808, Albright died. He had preached the Gospel nearly twelve years. More than 300 souls were directly saved by his instrumentality.

Dr. Stapleton, and I am more than glad to quote him, has this to say about the rise of the Evangelical Association, as noted in his *Evangelical Annals:*

"The establishment of our Zion was not the work of disruption or secession from among the old denominations, neither is it the result of a difference of faith, or Church polity, but it represents the revival of the evangelical or spiritual elements which existed only in the creeds but not in the practices of the German churches of that day. Herein we see her standpoint and distinctive features as a Church. Should the Evangelical Association ever lose sight of the fundamental principles of her existence viz: the conversion of sinners to Christ and the building up of God's people in true holiness of heart, then it may be truthfully said there is no apology for her existence. The Evangelical As-

sociation has no connection whatever with any of the more recently established churches in America. Her origin and development were entirely independent of them all. Hers was a growth by accretion, brought about by instrumentalities of her own, which were blessed and owned of God in the conversion of souls. The converts gathered were made by their own preachers."

The Lord removed His servant Albright, but carried forward his work. The little bands of Christians filled the hills and vales of Pennsylvania and later the forests of Ohio and Canada, and the prairies of Indiana and Illinois, and the Great West with sermon, song, prayer, and testimony, calling sinners to repentance and believers to the highest life. The Church has always been evangelistic, always missionary.

The work spread until the year 1816—one hundred years ago—the centennial which we celebrate during these two days, calls our attention to the giving the name of Evangelical Association to the church, building of the first church at New Berlin, the first General Conference, as a delegated body, the arrangements made for the first printing establishment and for the sending forth of missionaries to the West and the organization of the first class in New York.

The church developed slowly. The principles of it did not appeal to the carnal mind. Fierce persecutions attended the labors of the first preachers. Money was scarce. Times were hard. They received only a meager salary, and some had to locate to provide for their families a livelihood. They had no academic training, few books, their study was in the saddle; their prayer closet in the woods. They had often to sleep outdoors, eat irregularly, often drenched with rain, making long journeys between their appointments. But they were mighty preachers. Their experience corresponded with the Word they preached. God was real and near to them. They had to meet the opposing and gainsaying world. But, like Paul, they could say, "None of these things move me; neither count I my life dear to myself; so that I might finish my course with joy and the ministry I have received of the Lord Jesus to testify the Gospel of the grace of God." Put the preachers of to-day in the same condition that these early preachers labored and they very likely would not have done as well.

During the development of Our Yesterday three great wars

were fought—1812, 1846 and the Civil War of 1861 to 1865. During this time the great religious controversies that have stirred the world have engaged the thought of our people. The public schools have been adopted and fostered, and great seats of learning have been established. Education has been diffused among the masses. Many of the great discoveries in science and invention have been applied to the common uses of our daily life. We have seen the great missionary movement advance from a tiny rivulet of 1792 in Kettering, England, until it has become the greatest institution of to-day which engages the thought and attention of the very best people in the land. In 1807 the first missionary went to China, Robert Morrison. The A. B. C. F. M. was founded in 1810. The American Bible Society in 1816. The great temperance reforms have made gigantic strides during this time. Our nation has received and assimilated great numbers of peoples from all parts of the earth. The nation has grown wealthy. Its financial leaders are the peers of the wealthy men of any age. The questions of the relation of capital and labor have been discussed and agitated, but not as yet fully settled. There have been wonderful changes made in the advances mentioned. But some things have not changed. Human nature has not changed. Sin has not changed. The need and conditions of salvation have not changed. Jesus Christ has not changed. He is "the same yesterday, to-day and forever." A new heart and a new life are as needful as at any time in the world's history. No advance in any direction of human effort or thought is as important as the new birth and the divine equipment of the soul wrought into the likeness of the Son of God to reproduce the Christ-life and give the Gospel of Jesus to the whole world. When the acme of human achievement has been reached it will be found that nothing was so important as these.

During all this time, I say again, the Church has made progress. It has kept true to type. It started in one language, it has continued its work in many. It started with one class of people, it has appealed to all. It has preached conversion, regeneration, sanctification, adoption, the baptism of the Spirit, calling men from sin to forgiveness in Jesus' blood to faith and surrender to Him in whom are hid all the treasures of wisdom and knowledge and who is made unto the believer, "wisdom and righteousness, sanctification and redemption."

The great quickening, influential doctrines of the general Church which are saving and effective, our preachers have always preached. They are the prominent doctrines of evangelism to-day, and the only truths that will produce an experience of the things promised in God's word. The doctrines and practices which are effective in the Church to-day, we have always used, such as prayer-meetings, family worship, secret prayer, testimony meetings, revival meetings, and missionary meetings. In our humble sphere we have had an influence in the spiritual development of this land of ours, never having lowered the standard to adapt it to human infirmity, but magnifying the grace of God for every need of life.

You will find in many of the aggressive churches men who were converted and trained in our Church. If we had all the people in our churches who have been converted with us, and those whom they have converted, we would be among the largest churches of the time. Our efficiency is all owing to the fact that we have been, for the most part, a spiritual force. God has been among us in His grace and power, and all that has been done has been done with the power given by Him, and we gladly acknowledge it to-day as we review OUR YESTERDAY. But we know if we are to fulfil the purpose of our call we must use His means, walk in His ways, and neither obscure or dilute the great remedy for the world's hurt, the Cross of Calvary, the blood of the Atoning Lamb.

There is a chapter in Our Yesterday that needs to be mentioned, yet with little comment in this time of fraternity and friendship.

As our sun approached the zenith dark clouds overspread the sky, and what was "ours" became "yours" and "ours." The herdmen of Abraham and Lot could not agree, and so they went apart, not quite with mutual agreement and not without acrimony and bitterness. The well-watered plains of the Jordan fell to neither, perhaps, not to our part, at least; but the rugged region to which we went out at first furnished but little promise, but afterward it yielded from the mines of self-denial, sacrifice and courage the richest products and a large reward; not the least of these products being the spirit of regard and respect we have for those who were once called "ours," so that in fraternal, if not in organic union, we speak of each other as "ours."

Many are looking hopefully to the time when the full meaning of the word "ours" can be spoken again by all of us.

Out of that part of OUR YESTERDAY has come to the United Evangelical Church many blessings. We have had such an era of church and parsonage building as this country never knew. The spirit of self-sacrifice and devotion caused offerings to be laid upon our altars such as were never known before. The spirit of missions kept our frontiers manned and supported and when we were not quite sure of a permanent existence at home, plans were laid for a foreign mission that has become the surprise and glory of the whole Church. Some chapters of our foreign work read like chapters from the Acts of the Apostles. We have carried on our mission work without a dollar of indebtedness on our general missionary treasury. Our home missions have been wonderfully blessed in the shifting populations of the expanding frontier. Our educational work, as unfolded to us this afternoon by Dr. Gobble, cause those who heard and will cause those who read, a feeling of thanksgiving and praise. Our Sunday school and K. L. C. E. work has given us an army of devoted and intelligent workers of which any church might be glad. We are in the Federation of Churches —the *youngest* of all. We are represented by two trustees in the great Christian Endeavor movement. We are also a part of the great International Sunday School Association. In caring for ministers who are aged and infirm, our conferences are laying the most aggressive plan. A new home, not far from Lewisburg, where we are now, will be a resting place and shelter for the old people and orphans of the Church. Our Woman's Missionary Society has been a wonderful agency in fostering and forwarding missionary work among us.

In the temperance propaganda every preacher has been an advocate of the cause of temperance. Some of our leaders are of national renown, and in every community we have faithful and effective ones at the front.

Our ministers are intelligent, faithful, devoted and some part learned and evangelistic, and, while they will compare favorably with any body of ministers as may be noted by the eagerness and effort of some denominations to get them, they are for the most part of the type of the early preachers who feel that the excellency of the power is of God and not of us, and they seek to be

channels through which the tides of God's power might pour to fulfil His purpose in their call to the ministry.

There never was a time like this in which we live. Many of the prophecies of the Word are being fulfilled. There are wars and rumors of wars; earthquakes in divers places; pestilences abound. Many are lovers of themselves, heady, high-minded, lovers of pleasures more than lovers of God. Some have a form of godliness but deny the power. Many are looking with foreboding upon the things which are coming on the earth. It bears resemblance to the time when Jesus said, "The Son of Man will come." It's not a time for pessimism or for discouragement, nor for compromise; it's a time to stand firm, to look up, for Jesus says, "When these things come to pass, look up, for your redemption draweth nigh." He will be looking for instruments through which He can show His power. He will use such as believe in Him, as obey Him and are yielded to His service. If OUR YESTERDAY has been so blessed, what may, yea, what must our TO-MORROW be! *Amen.*

WINFIELD CENTENNIAL ADDRESS.

By Bishop S. P. Spreng, D.D., *Presiding at Winfield.*

Unconscious greatness marked the men who counselled here a hundred years ago. It never occured to them that they were doing an immortal thing. The cause of the Evangelical Association was then small, despised, and unpromising; the men themselves were obscure, unlearned, and humble; their number was insignificant; they were devoid of wealth, social prestige and political influence. They were a negligible quantity. The world paid no heed to them except to persecute them, nor to their movement except to hinder their work.

Yet the things they did were truly great—great in their potentialities, great in their wisdom and foresight, great in their statesmanship, great in the daring of their faith, and great in the vastness of the vision that inspired them to moral heroisms of the most exalted type. They little dreamed that a century later men would gather from points a thousand miles away to honor their memory on this historic spot. They dropped a tiny pebble into the sea of time, whose wave-beat now, after a hundred years, is felt and heard on every continent on the globe. They kindled a fire that burns to-day a thousand fold in beacon fires on every wave-washed shore, and multiplied thousands have found the way to heaven by the light of those fires. They planted a tree whose branches spread afar, bearing most precious fruit, and whose very leaves are for the healing of the nations.

What glorious names are found on that roll of honor! Dreisbach, Niebel, Walter, Miller, Erb, Kleinfelter, Ettinger! Names that can never die because they are graven deeply upon the life of this nation and upon the history of the kingdom of God. Upon them falls the radiant light from the face of Jesus Christ who marked them for His own.

UNITED
EVANGELICAL
CHURCH
MIFFLIN
PA.
The Original
EYER BARN
Day
NEW
CHURCH
LEWISBURG
PA.

EVANGELICAL CHURCH POLITY.

Bishop W. F. Heil, D.D.

The large attendance at the first service of this Centennial and the lively interest displayed by those present prove that the early history of our Church appealed strongly to the constituencies of the Evangelical Association and the United Evangelical Church, a fact very gratifying to me. Our history is so brief that no wealth of traditions made venerable by centuries is ours and the number of those whose "bucklers and shields" hang on the walls of our temples in memory of their distinguished services is not large. Still her history furnishes examples of love for Christ and humanity, of heroic devotion and self-sacrificing labor comparable with the best in the history of any Church and the heart that is not kindled by the memories of Albright, Miller, and Walter is cold indeed.

On occasions like this it is especially appropriate to discuss historic themes which set forth the glories of the past and prophecies which depict in colors that glow the possibilities of the future. These afford felicitous opportunity for the play of a sentiment which is always welcome and appropriate in historic services like these. The appropriateness of my subject is less evident and its consideration must proceed within narrower limits than those referred to. I cannot tell who is primarily responsible for its selection and assignment, but I know that it is not mine to question but to serve and I hope that my address will not be devoid of value in the preparatory processes which have for their ultimate object the organic union of the Evangelical Association and the United Evangelical Church.

When it is recalled that nearly all the controversies which agitated and often rent the Christian Church in the earlier centuries and engendered deep and persistent bitterness, centered about doctrinal differences, it is both notable and gratifying that no doctrinal differences divided the "Sons of Albright." They

all hold as a common heritage the faith of their fathers. It is also gratifying that the acrimony which came unbidden into the hearts of some during the period of division has already yielded to that charity which thinketh no evil. We have departed from the condition illustrated in the domestic experience of the wife who declared that she and her husband never had altercations because she remained silent during the time when his argumentative inclinations controlled him and have arrived at a place where we disagree less often and when we do disagree our relations continue to be happy because of the affection we bear for each other. I believe that I speak truthfully and accurately when I say that the distrust and aversion of the preceding decades are being superseded by the confidence, esteem and love of the present.

We are not at a loss to define the term polity. It is the system of organization and administration by which are regulated the activities of persons who form a part of a state, a municipality, or a society. The question of polity arises only when more than one person is to be considered, for with the advent of a second person appears the necessity of defining, determining and maintaining the relations of one to the other.

The history of the evolution of political systems, discloses that in the beginning authority rested almost entirely on force; the strongest and most cunning attained to leadership. In due time the supremacy gained by force was challenged. Rebellions were organized and when successful they developed into revolutions which changed the political methods of a community. Authority was transferred to another person or reason, either individual or collective, was enthroned. At a very early stage two tendencies appeared in the efforts to form governments. One of these was directed toward the concentration of authority and headed in an oligarchy; the other aspired to a more general distribution of authority and had for its ultimate purpose a democracy. These tendencies have been in constant conflict from the beginning, but the issues are with those who favor a democracy the form which will probably become universal.

The opposition to a pure democracy is often due to a love for power and the delight found in its exercise. More often it is due to a sincere questioning of the ability of the masses to establish and maintain a stable and beneficent government. Mr. Taft's

statement that the masses are often governed by the impulses of the moment and that it is necessary to protect the minority against the violence of the majority is believed by many. A greater number, however, believe the declaration of Mr. Roosevelt to the effect that the majority can be trusted to do right. The controversy occasioned by the remark attributed to the late Hon. George Bear in which it was intimated that the men who became the successful captains of industry were divinely chosen trustees to administer the industrial affairs of the people for the benefit of others less fitted for this responsibility is still fresh in our memory.

One of the most disappointing phenomena attending the evolution of government is a form of atavism, a reversion to the earlier resort to force in the settlement of controversies. In the recent contention between the brotherhoods of railroad men and the railroads, the refusal of the former to submit the questions at issue to arbitration because they believed that recourse to a strike would bring them the desired grants, was a substitution of force for reason and the surrender of congress to their threat constitutes a disappointing example of law enactment under the impulse of fear. The great war on the continent which is drenching its soil with the blood of the best men of the engaging nations proves that some nation or nations, strong enough to precipitate the war, ceased to accept international arbitration as a satisfactory method of adjusting disputed questions, and preferred to resort to the discredited (?) methods of the savage.

In establishing forms of government and adopting constitutions it is also likely that the interpretation of such instruments differs according to the mental leanings of those who study them. It is no longer doubted that the Constitution of the United States would have failed of adoption in the Convention of 1787 had the delegates insisted on a definite interpretation of the federal authority and the relations between the federal government and the governments of the various states. As it was, the delegates from the southern states regarded their state governments supreme in the final issue while those from the north believed the federal government vested with power to compel obedience to its demands on the part of the states. In an anniversary address on the Gettysburg field, George Curtis said, "The Revolutionary War produced the Constitution and the Civil War interpreted it."

Some matters are left undetermined in a marriage contract and their amicable adjustment depends upon the common sense and mutual affection of the contracting parties. In the formation of governmental and social compacts the desire for union sometimes because of its ardor avoids the consideration of subjects the discussion of which would create divisive currents.

The evolution of ecclesiastical forms of government is very similar to that preceding the creation of civil forms and all that was said in regard to the latter finds application to the former. The same tendencies toward absolutism on the one hand and liberalism on the other appear. It is interesting to note that the advocates of these different forms of government profess to find their warrants in the polity of the Apostolic Church. To the one the bishop was a person sufficiently potent and authoritative to be the prototype of the pontiff of the Roman Church, the most perfect and efficient example of absolutism; to the other, the presbyter was a person so devoid of authority as to suggest the minister of a modern church which professes to follow apostolic customs and denies all forms of authority to its overseer. The fact is that in the early Church no definite polity appears and the authority of the apostles, bishops, and presbyters depended more on the character of the incumbent than on legal investiture.

The fathers of the Evangelical Association were Pennsylvanians one or two generations removed from continental associations. They embarked on the sea of ecclesiastical polity in the year 1808, only twenty-seven years removed from the surrender of Lord Cornwallis at Yorktown. They resided within the territory where the Revolutionary War was fought. They were laymen whose purpose it was to found "a friendly union of such persons as wished to have the power of godliness." They were mobile under the influences which were shaping the government of the nation and the liberty which "was breathed in the very atmosphere." Naturally they would seek for a polity expressive of their mind. They were not well fitted to evolve such a polity because of lack of training and they found it more satisfactory to adopt the polity of the Methodist Episcopal Church with a few modifications which indicated the trend of their minds. The tenure of the episcopal office was limited as well as his power in stationing ministers, the relations between the annual and the General Conferences and the authority of the bishops in these

bodies were modified. It is, however, more than probable that they did not thoroughly digest the polity adopted and gave to it a more liberal interpretation than it would have received under conditions different from those which obtained in a republic. This conclusion is based on the fact that a strict interpretation of the ritual for baptism and the Lord's Supper would support the claim that the fathers of our Church were sacramentarians, a claim manifestly inconsistent with their doctrinal belief.

The early missionary operations of the Evangelical Association followed the trail of early emigrants from Pennsylvania into New York, Canada, Illinois and other states of the Middle West. Around these settled immigrants from Europe, especially from Germany. The sturdy self-reliance, diligence and thrift of the Germans is universally known and the fact that the Pennsylvanians descended from the same stock naturally drew them together so that very soon the Evangelical Association gained many accessions from the Germans. They proved to be among the most liberal and devoted of her members, but their mental trend and the atmosphere under which they were brought up differed from that of their Pennsylvania associates and favored a more absolute church polity.

Gradually two interpretations of the polity of the Evangelical Association were evolved. The minutes of several General Conferences, as well as contributions to the *Christliche Botschafter,* disclose that efforts were made to modify the polity in favor of the more liberal interpretation but without any very material results.

The strength of constitutions and the accuracy of their interpretations are not tested in periods of peace. It may be true that the dual interpretation which grew up in the Evangelical Association contributed to the controversy which so sorely tried her and which unfortunately centered about persons to such an extent that the basic differences were obscured for a time. There is no doubt, however, that during that controversy each side sought to employ its interpretation of the constitution to establish its contention. The controversy found its way into the civil courts and these finally decided that the absolute (better, perhaps, the conservative, as opposed to the liberal), interpretation of the constitution was correct and the "Minority" was confronted with the alternative of accepting that interpretation and being bound by

its implications or form itself into another ecclesiastical body and choose a constitution which expressed its interpretation of the old plus its aspirations for a purer democracy. The latter course was chosen and followed at the cost of nearly all the church property accumulated in almost a century and at the cost of associations more valuable than material considerations. The course of the "Minority" was deemed unwise and reckless by some, but no one who is thoughtful will deny that there was in it a heroism which challenged the admiration of all in whose hearts the love for the heroic is not dead.

The modifications of the earlier polity relate chiefly to the powers of the General and Annual Conferences, the powers of bishops and their tenure of office, the admission of lay delegates to these conferences and the vesting of local church property. A discussion of these changes would carry us beyond the scope of this program and we forbear in deference to a desire to remain obedient to the program.

It has been said and it is feared by some that these modifications of the earlier constitution have so weakened the polity that it will prove "a rope of sand" should storms stress the Church. Up to this time it has proven adequate to all the demands of the Church and has secured for our general interests a very gratifying support. Moreover, it has developed a loyalty the quality of which is not strained and which gives assurance of that strength which endures.

Should the fears of those who regard a more centralized polity essential to be realized it will be due to the fact that the framers of the new polity had too large a faith in the liberty wherewith Christ makes men free, too large a faith in the goodness of humanity and the natural cohesion of the fruits of liberty. There are many of us who are persuaded that when Christendom has emerged from the mists which confuse vision that then love, not law, will be the constraining force which binds together and impels the children of God and that much that now seems necessary to check the disloyal and subdue the rebellious will have ceased to be useful and bound by the nobler and holier ties of a fellowship like that above we will pray, sing and live in the spirit of Fawcett's immortal hymn:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

CENTENNIAL SPEAKERS

EVANGELICAL MISSIONARY WORK.

By Rev. B. H. Niebel.

Scope of This Address.

The subject is quite comprehensive. It takes us back to the beginnings in the year 1800, covering the period (ninety years) prior to the Church division which took place in 1891-94. The Evangelical Association and the United Evangelical Church are really branches of the same tree, which was planted in the first decade of the nineteenth century. From the year 1894 this address will necessarily deal more particularly with the missionary work of the United Evangelical Church, the author not being fully familiar with that of the Evangelical Association.

Beginnings.

Evangelical work was primarily missionary work, so that the Church was born with a missionary spirit. Our Church fathers labored first of all among the Pennsylvania Germans. Jacob Albright and his co-laborers were missionaries of the apostolic type. They were loyal to God, to his Son Jesus Christ and to the Word of God. They had a passion for souls, were fully consecrated as servants of the Lord and were willing to make any kind of sacrifice for the extension of the kingdom of God. They had an intense evangelistic spirit, their only concern being to save souls and to build up believers in holiness; and with this spirit they tried to reach as many people as possible.

However, missionary work, as such, did not take an organized form until the year 1838, when the first missionary society was organized. This lack of missionary organization no doubt restricted the growth of the Church in its earlier years, though considerable extensive work was done, considering the fewness of laborers and great lack of means. Jacob Albright himself traveled extensively, embracing large parts of Pennsylvania and extending also into Maryland and Virginia. We read of his first

labors in Pennsylvania in the counties of Lebanon, Berks, Schuylkill, Bucks, Lehigh, Northampton, Lancaster, and Dauphin, all east of the Susquehanna River, with other points on that side of the river outside of these counties.

Work Extended.

Jacob Albright preached west of the Susquehanna River as early as the year 1800 in Decatur Township, Mifflin County. A general meeting was held in this county in 1802. Afterwards he traveled also in other counties southward and northward, bordering the west bank of the Susquehanna, through what is now Union County, and westward into Center County. Rev. A. Stapleton's "Evangelical Annals" also tells us that Albright traveled in the southern part of the State in the Cumberland Valley, into Bedford County, near the present town of Hyndman; and that he and his co-laborer, John Walter, crossed the mountains into Cambria County to a place now called Elton, about ten miles east of Johnstown. Mention is here made of these travels to show the missionary spirit of the founder of our Church. His co-laborers were similarly minded. John Seybert, who became the first bishop, was also a good missionary, traveling much in his earlier ministry in the western part of the State from Butler County to Erie County.

Immense Circuits.

The charges of our early preachers were large circuits rather than missions. For example: The original Northumberland Circuit included territory of the West Branch Valley as far as Lock Haven, Middle Creek Valley, in Snyder County, Dry Valley, in Union County, as also the fertile Buffalo Valley; thence northward, the White Deer Valley, and westward the Penns, Brush, and Sugar Valleys. But this was not all; this circuit also extended up the North Branch of the Susquehanna as far as Luzerne County, south into Perry and Juniata Counties, and southwest into Bedford and Cambria Counties. This territory now includes more than a dozen counties. There were over fifty preaching places prior to Albright's death, so Rev. Stapleton has informed us. That was more than one hundred years ago. It would not be practical to do work after that method in these days. Our Church fathers were missionaries indeed; but did their work at very great sacrifice to themselves and families,

often having to endure suffering and great hardships, receiving such meager financial support that one can hardly understand how they lived.

Beyond Pennsylvania.

The work of the Church extended still further prior to the organization of a missionary society. In 1812, the conference sent John Driesbach and Robert McCray into a new settlement of Pennsylvania German people in the State of New York, who had moved there from Buffalo Valley, and John Dreisbach crossed over into Canada as early as 1816. About this time (the latter date) the work in New York extended as far as Buffalo, but the work in Canada did not develop until the Eastern Conference established two missions in 1839, when Christian Holl and Michael Eis were the first missionaries of our Church outside the United States.

The work of our Church west of Pennsylvania began in this way. At the place (Winfield, Pa.), where this Centennial is now being held there lived one of the leading laymen of the Church of those early years by the name of Abraham Eyer. A granddaughter of Abraham Eyer, Mrs. Fannie Kreamer, is with us in this service to-day, and your speaker is a great-grandson of Abraham Eyer. Abraham Eyer had a special interest in Ohio for the reason that in 1806 two of his sons-in-law, Philip and Daniel Hoy, had removed thither. The wives of these men were the first members of our Church in Ohio. In 1810, another son-in-law, Martin Dreisbach, moved thither also. The conference of 1816 was held at the home of Father Abraham Eyer. Another son-in-law of his, John Dreisbach, was the chairman of this conference, and still another son-in-law, Henry Niebel, was the secretary. This conference decided to send two men to Ohio, and Adam Hennig and Fred Shower were sent. The former soon formed a circuit 400 miles around, beginning at New Philadelphia and extending westward, including such points as Canton, New Lisbon, Wooster, and Mansfield.

The field taken by Fred Shower was farther south in the Scioto Valley, including Fairfield, Ross, Franklin, and Pickaway Counties. This constituted Lancaster Circuit. Rev. A. Swartz lately informed me that in this section the Evangelical Association and the United Evangelical Church now each have eight fields of labor, and that from our Church in this section have come sixty-

eight preachers, fifty of them from Fairfield County alone. Ten years later the work extended toward the northwestern part of Ohio and in 1835 was begun in Indiana.

Still Farther West.

During the years 1830 to 1837 some of our German people from Pennsylvania moved to Illinois and organized themselves into classes at Des Plaines, Naperville, and another in Henry County. Henry Niebel, being presiding elder of Ohio District at this time, sent Jacob Boas, of Miami Circuit, to Illinois in 1837, who arrived at Chicago, having driven from Ohio, on July 23d. He preached first at Des Plaines, then at Naperville.

Missionary Work Organized.

We now come to the time of organized missionary work, beginning with the year 1838. "The Eastern Conference, at its session in 1838, organized itself into a missionary society, of which W. W. Orwig was president; J. P. Leib, vice-president; J. Vogelbach, secretary, and T. Buck, treasurer. A deep interest was awakened in the missionary cause by this organization, auxiliaries were formed and money was collected, which, at the close of the year amounted to $500. Notwithstanding the prospective efficiency and usefulness of this organization it was felt that a general or parent society, to which conference organizations should be auxiliary, was a necessity."—*Annals, p. 200.*

At a meeting held on March 1, 1839, in the house of John Dunkel, in Buffalo Valley, near New Berlin, Pa., the Missionary Society of the Evangelical Association was organized. The officers were: President, John Seybert; first vice-president, James Barber; second vice-president, Daniel Berger; third vice-president, George Brickley; secretary, Solomon G. Miller; corresponding secretary, W. W. Orwig; treasurer, John S. Dunkel.

"The first annual meeting of the society was held at New Berlin, April 21, 1840. At this meeting it was resolved to have 500 copies of the constitution printed for distribution. A committee, consisting of Charles Hammer, George Brickley, and S. G. Miller, was appointed to have the society incorporated. The corresponding secretary, W. W. Orwig, read the first annual report, which indicates a prosperous condition of the society, and all the missionaries receiving support from the society reported success on their respective fields. The receipts of the society for

the year, inclusive of the $500 gathered by the conference society of the year previous, were $1,434.31. The officers elected at this meeting were: President, Rev. Charles Hammer; vice-presidents, J. Barber, G. Brickley, and P. Wagoner; secretary, S. G. Miller; corresponding secretary, W. W. Orwig; treasurer, J. S. Dunkel." —*Evangelical Annals, p. 201.*

Woman's Missionary Society.

The first Woman's Missionary Society, numbering sixty members, was organized in Philadelphia, Pa., in 1839, but for certain causes was soon discontinued. In 1878 a number of sisters of Cleveland, O., petitioned the Board of Missions for the privilege of organizing a missionary society, but their request was not granted. A second appeal was made in 1880, and this one availed, and the first Woman's Missionary Society was formed at Lindsey, O., on October 27, 1880.

"The first general convention of the Woman's Missionary Society in its new relation was held in the Calvary Evangelical church, Cleveland, O., October 10-14, 1884. At this meeting the new constitution was adopted and the following officers were elected for the ensuing year: President, Mrs. E. J. Y. Preyer; vice-presidents, Mrs. H. C. Smith, Mrs. J. Bowman, Miss Minerva Strawman; recording secretary, Miss Emma Yost; corresponding secretary, Mrs. W. H. Hammer; treasurer, Mrs. U. F. Swengel. In 1885 the convention was held in Lindsey, O., September 25th-27th. The progress of the society was very gratifying; forty-six local societies rendered reports. The treasurer reported the amount of $1,532.84 contributed for the past year. The following officers were elected: President, Mrs. H. B. Hartzler; vice-president, Mrs. E. J. Y. Preyer; corresponding secretary, Mrs. W. H. Hammer; recording secretary, Mrs. S. S. Condo; treasurer, Mrs. U. F. Swengel.

In the autumn of 1886 a number of the brethren at the book establishment formed themselves into a company for the purpose of publishing a paper for the society. Rev. H. B. Hartzler was the managing editor and Rev. U. F. Swengel publisher of the paper. It made its appearance in October of this year, and bore the title of *Missionary Messenger*. The W. M. S. Convention of this month adopted the periodical as the organ of the society, and Mrs. E. J. Y. Preyer was elected editress on behalf of the society."—*Evangelical Annals, p. 203.*

Foreign Work Under the Evangelical Association.

The East Pa. Conference at its session of 1850 took the first steps toward establishing a mission in Germany by appointing a committee to draft resolutions to that effect. "All the annual conferences passed concurrent resolutions at their following sessions, and a provisional board was constituted in accordance with the resolution of the East Pa. Conference, as follows: East Pa. Conference, J. P. Leib; West Pa. Conference, W. W. Orwig; Ohio Conference, J. G. Zinzer; Illinois Conference, Samuel Baumgardner; New York Conference, W. Mentz. In due time all the arrangements were completed, and the first missionary, Rev. J. C. Link, of the West Pa. Conference, set sail for the Fatherland, Nov. 20, 1850."—*Evangelical Annals, p. 475.*

The following year the General Conference constituted a Board of Foreign Missions, consisting of the secretary of the Parent Missionary Society, John Seybert, Henry Fisher, J. Boas, and J. P. Leib. In the year 1859 General Conference passed a resolution to begin mission work in Switzerland, and J. C. Link was appointed by the Board of Missions the following year.

Japan Mission Established.

The consideration for establishing a mission in some non-Christian country was begun in 1850 and discussed by the General Conference the following year. Four years after, General Conference again took up the matter, but the establishing of a mission was again delayed. However, funds were being gathered and it was thought to begin work in India. Two more General Conferences passed by and the India project was abandoned. It was not until the General Conference of 1875 that conclusive steps were taken by adopting the following resolutions:

"(1) *Resolved,* That a mission among the heathen be established forthwith.

"(2) *Resolved,* That we consider Japan as the most favorable field for such a mission, and that it be established in that country.

"(3) *Resolved,* That the Board of Missions be instructed to take the necessary steps, that this mission be supplied with at least two suitable men as soon as possible."—*Evangelical Annals, p. 482.*

The Board appointed Dr. Frederick Krecker, of the East Pa. Conference; Miss Rachel Hudson, a teacher of Pennsylvania,

and Rev. A. Halmhuber, of the Swiss Conference. In the spring of 1880 the Board of Missions appointed Rev. Jacob Hartzler, of the Central Pa. Conference, as superintendent of the mission. Other missionaries were appointed later on. The work of Japan Mission made commendable progress, and now the Evangelical Association has a Japan Conference.

The Home Mission Work Spreading.

Some of our people from Dauphin County, Pa., went to Iowa as early as 1852. Soon missionary operations began in that state and in other states west of the Mississippi River, the first church west of the Mississippi being built at Grandview, Ia., in 1856. One of the pioneer missionaries in Iowa and Kansas was the sainted Bishop R. Dubs, who built the second Evangelical church in Iowa and the first in Kansas. In 1857 a church was built in St. Paul, Minn., and in 1858 work was begun in Nebraska. The General Conference of 1863 decided to begin missionary operations on the Pacific Coast. The Board of Missions then selected Rev. C. F. Deininger, M. Guhl, and James Croasman, who went to the field in 1864. In 1880 missionary work was begun in Texas, with Rev. J. M. Gomer and D. Kreh as missionaries.

I have given this cursory outline of our missionary beginnings prior to the division of our Church before giving particular attention to the missionary operations of the United Evangelical Church for two reasons:

1. Because that part of the original body of Evangelicals which finally adopted the name United Evangelical Church were just as really identified with all the missionary operations that preceded the division as that part which retained the name Evangelical Association. For ninety years all labored together as one body, and were, indeed, one body. Thousands of those identified with both denominations wish that the division had never come.

2. The second reason for outlining earlier beginnings of missionary work is because of the fact that leading men of the Evangelical Association are joined with United Evangelicals in this Centennial celebration. Our interest in earlier missionary history, by which the foundations of our efforts to spread the gospel were laid, is one interest. *It will forever be utterly impossible to divide us on the first ninety years of church history.* When the division of the Church came, all missionary operations

in Canada, Germany, Switzerland, and Japan were wholly identified with the Evangelical Association. Missionary work in the United States became divided between the two denominations.

Missionary Work of the United Evangelical Church.

The missionary work of the United Evangelical Church, as such, had its beginning with the holding of the first General Conference of the Church, at Naperville, Ill., November 29 to December 13, 1894. Three notable things in relation to missionary work were done at this General Conference:

1. An Article of Faith was formulated which was adopted as Article XXV of our Articles of Faith, and reads as follows:

"XXV. Of the Evangelization of the World.

"The gospel is designed for all nations, its field of operation is the whole world, and the Church and people of God are under solemn obligation to make known its saving truth and power among the heathen. To this great work we are impelled and encouraged by the command of the Lord and the promises and prophecies of the Holy Scriptures."

2. It was determined to press forward with home mission work to the fullest extent of our ability. The following is the language of a portion of the report of the committee on missions:

"We earnestly call upon our people everywhere to consecrate their lives and to devote liberally of their substance to the cause of missions in the United Evangelical Church. Our responsibility is great indeed! The Macedonian cries which come to our ears from our own land are being intensified by the claims of the heathen world upon us. We insist that in the present formative period of our Church our preachers shall improve every opportunity, both publicly and privately, to inculcate missionary sentiment among our people. Let every special missionary day appointed by our General Conference, or the Board of Missions, including the week of self-denial, be dutifully and conscientiously observed."

3. In reference to foreign mission work the following was adopted:

"WHEREAS, There is a strong demand on the part of our people for an opportunity to send some of their missionary money into the foreign field; and

"WHEREAS, Our present circumstances do not justify us in establishing a foreign mission at this time; therefore,

"*Resolved,* That we regret that we can not immediately enter the foreign mission field as a denomination.

"*Resolved,* That in case the foreign mission fund should reach $20,000, the Board of Missions be hereby authorized to establish a foreign mission.

"*Resolved,* That we authorize the Board of Missions to appropriate money for the support of two Bible women in some foreign field during the next quadrennium."

Besides these provisions, the Board of Missions instituted Children's Day, Self-denial Week and Christmas as occasions for the gathering of funds for the support of home missions. At the close of the first quadrennium (1898) the sum of $29,842.17 had been realized from these sources alone. The General Conference of 1898 made the observance of these three occasions permanent.

The Board of Missions.—The Board of Missions of the United Evangelical Church was organized in 1894. General Conference elected the following officers: President, S. L. Wiest; recording secretary, U. F. Swengel; corresponding secretary, B. J. Smoyer; treasurer, Jeremiah G. Mohn. The vice-president is elected by the board from year to year.

After the expiration of the term of R. Dubs as bishop in 1906 he was elected president of the board and served for eight years. When again elected to the office of bishop in 1914, the General Conference elected H. B. Hartzler, who is the present incumbent, president of the board. U. F. Swengel continued as recording secretary until he was elected bishop in 1910, when J. Q. A. Curry became recording secretary. B. J. Smoyer was succeeded as corresponding secretary by W. F. Heil, who was in turn succeeded by A. M. Sampsel. The present incumbent (B. H. Niebel) was elected in 1906. Jeremiah G. Mohn has continued uninterruptedly as treasurer since first elected in 1894.

The Woman's Missionary Society.—It would be difficult to say too many good words for the Woman's Missionary Society. Neither words nor statistics express in full the influence and good results of the efforts of our sisters. With deepest devotion, unfailing patience, intense earnestness, thoughtful application and an ever-enlarging faith they press forward. What would our China Mission do without this force of prayerful workers back of it? But they not only think of the foreign field, their inter-

est in the work at home is a very large factor. As a spiritual force they are a blessing, as an educational factor their work is of inestimable value, and as a gatherer of funds they are leaders.

Upon the organization of the United Evangelical Church this sisterhood went onward with its noble work. At the annual convention held at Glen Rock, Pa., October 1-4, 1896, it was decided that a Woman's Board of Missions should be organized under a new constitution, which was afterwards approved by the Board of Missions. At the annual meeting, 1897, the following officers were elected: President, Mrs. Elizabeth Krecker; vice-president, Mrs. T. L. Haines; secretary, Mrs. S. P. Remer; treasurer, Mrs. W. E. Detwiler; superintendent Mission Bands, Mrs. T. L. Haines; superintendent literature, Mrs. C. N. Dubs; superintendent Junior Work, Mrs. A. H. Irvine; editor *Tidings,* Mrs. Emma Divan; assistant editors, Mrs. Ida Haefele and Miss Carrie Bordlemay; editor *Missionary Evangelical,* Mrs. Marguerite K. Vincent; corresponding editor, Mrs. Anna Hollenbaugh; general organizer, Mrs. Elizabeth Krecker; representative to the Board of Missions, Mrs. W. H. Fouke.

The following are the present officers of the Woman's Board of Missions: President, Mrs. W. J. Gruhler; vice-president, Mrs. J. W. Thompson; secretary, Mrs. Emma Divan; treasurer, Mrs. W. E. Detwiler; secretary and publisher of literature, Miss Lillian C. Graeff; superintendent Y. P. M. S., Mrs. Josie McLain; superintendent Mission Bands, Mrs. I. R. Rehm; superintendent Cradle Roll and Home Department, Mrs. J. W. Thompson; editor of literature, Miss Emma D. Messinger.

At the present time there are 387 auxiliary societies with a membership of 11,068. The number of Young People's Missionary Societies is 117, with a membership of 3,458. There are 259 Mission Bands, with a membership of 8,852, and 134 Cradle Rolls having a membership of 2,303. *Missionary Tidings* has a subscription list of 9,552, and the *Missionary Gem* has 8,110 subscribers. The treasurer's annual report shows that a grand total to $40,946.43 was contributed the past year. Verily, the ladies, young people and children are doing a great missionary work.

Our Home Mission Work.—Our home mission work has been making commendable progress, especially do we note this when we bear in mind all the difficulties that needed to be met. Progress has been chiefly hindered on account of the lack of mission-

aries. One of our most capable and experienced presiding elders put the matter in these words: "The chief difficulty in prosecuting mission work is the scarcity of men with the missionary spirit, men who have a passion for souls and who can convince people of their unselfish devotion to the work of soul-saving."

We have missions in nineteen different states. There are 307 of them all told. The number of members on the missions was 35,425. Thre is a Sunday school enrollment of 61,240. Last year there were 5,571 conversions and 5,060 accessions. On these missions there are 217 parsonages and 492 church buildings, with a property valuation of $2,284,918. Last year we raised for the support of these missions the sum of $111,360.56, which was $9,176.28 more than the previous year. Our home mission work has been very fruitful for the kingdom of God outside of the boundaries of our own denomination. What I mean by this is the fact that tens of thousands of our people who were converted within the past twenty years through the labors of our missionaries, have moved away, out of reach of our own Church and have become useful Christians in other denominations. This is especially the case in the western section of the Church. We are encouraged by the larger vision of the kingdom of God by which denominational boundaries fade away.

Foreign Work.—The General Conference in 1898 took the following action in regard to foreign mission work:

Resolved, That the Board of Missions be and is hereby instructed *at once* to inaugurate the necessary preliminary arrangements for the establishment of a mission in some foreign field, recognizing the principle of the comity of missions, the location to be left with said board; and the actual establishment of the mission shall take place as soon as the board, in its judgment, has sufficient funds in hand, and the income is adequate to warrant the financial support and maintenance of the mission.

Immediately following this action of the General Conference, the Board of Missions appointed a committee consisting of Rev. C. N. Dubs, Rev. H. B. Hartzler and Rev. W. F. Heil to investigate and report on location of a foreign mission. After due investigation this committee reported in favor of the province of Hunan, China. This section of China seemed to be particularly in need and presented a splendid opportunity for initial missionary work.

Rev. C. Newton Dubs was appointed superintendent of the mission on January 10, 1900. A little later on Mrs. Dubs was also appointed. This couple and their young son, Homer H., sailed from San Francisco on November 20th, of that year. They entered Changsha, the capital of Hunan, the latter part of 1901, and the first chapel was opened in June, 1902. The year 1903 was a memorable one. In March the first Sunday school was organized, and in the month of October the first converts were baptized, a church of five members was organized and the first communion celebrated.

Time will not permit on this occasion to give even an outline of the history of our China Mission. The mission has made progress from the beginning. There came a material backset to the mission when, in 1910, all our property in Changsha was destroyed by a riot which was occasioned by economic conditions temporarily prevailing. This occurrence did not dishearten the missionaries, neither did it cool the interest of the Church at home. No lives were lost and the mission quickly recovered from the shock.

The mission has sustained losses in the death of Rev. C. A. Fuessle, Rev. A. C. Lindenmeyer, Mrs. C. N. Dubs, wife of the superintendent; Mrs. Lilla Snyder Voss, and three children from the Shambaugh, Voss and Sanders families. The missionary force only hesitated long enough to minister tenderly to the suffering ones, say an affectionate good-bye when the time of departure came, lay the bodies away until the morning of the resurrection, and then the work of the mission proceeded as usual.

The work is going forward, not by "leaps and bounds," but steadily, encouragingly, permanently gaining ground year after year, growing in efficiency, in numbers, in power and influence, becoming more and more of an enlightening element and saving power in the section occupied. Not only is the work on the field making substantial progress, but the interest of the Church at home is steadily increasing as shown in the growing desire for missionary intelligence and the increasing funds.

The following figures indicate, in that small way that figures feebly indicate, the things of the kingdom of God, how the work of the mission stands at this time:

Foreign missionaries, ...	27
Native workers, ...	48

Stations,	5
Out-stations,	16
Communicants,	436
Catechumens,	214
Sunday schools,	16
Average attendance,	840
K. L. C. E.'s,	13
Active members,	377
Associate members,	267
Junior K. L. C. E.'s,	2
Active members,	40
Associate members,	34
Bible classes for candidates,	24
Regular members,	242
Accepted candidates,	209
Boys' Boarding School,	1
Pupils,	80
Boys' Day Schools,	3
Pupils,	83
Girls' Boarding School,	1
Pupils,	70
Girls' Day Schools,	4
Pupils,	79
Women's Bible Schools,	2
Women enrolled,	49
Students in Theological School,	6
Medical missionaries,	1
Out-patients,	7,131
Value of property,	$88,948

We are also glad that our Church supports Rev. C. W. Guinter and wife, who labor with eminent success in Northern Nigeria, Africa. Though their work is under the administration of the Sudan United Mission, yet these workers are members of our Church and the Church is pleased to support them and have a part in their work. Rev. Guinter has established a school for the training of native workers.

Our Foreign Mission Income.—Our income for foreign missions for the year ending October 1, 1915, was $35,998.80, which was an increase of $3,186.11 over the previous year. Comparing

this with the report of 1905, ten years previous, when the income was $13,313, we note an increase of $22,685, or 170.4 per cent.

A Financial Comparison.—A biennial statement, dated October 1, 1898, given by Jeremiah G. Mohn, treasurer of the Missionary Society of the United Evangelical Church, shows the receipts for two years (1897 and 1898, not the first two years of our history) to have been $87,347.10. Let us now compare the amount received in the years 1897 and 1898 with the receipts as shown in the reports of 1914 and 1915. The last two years the amount was $265,667.09, while in 1897 and 1898 it was $87,347.10, showing a gain of $178,319.99, or 204 per cent. within seventeen years' time. In other words, the missionary receipts of the United Evangelical Church for the last two years were more than three times what they were for the two years ending seventeen years before. We have very great reason to praise God for this advance.

Combined Evangelical Missionary Work.—We rejoice with our friends of the Evangelical Association over the splendid missionary work they are doing. We notice the following items from their last *Missionary Year Book,* which gives the reports for the year ending August 31, 1915:

Missionaries in the fields, ...	813
Membership, ...	79,234
Conversions, ...	8,527
Accessions, ...	7,788
Receipts for the last quadrennium, ..	$1,483,912 67

If we add the results of both Evangelical Association and the United Evangelical Church, the following figures appear:

Missionaries in the fields, ...	1,147
Membership, ...	114,674
Conversions, ...	14,104
Accessions, ...	12,848
Receipts for the last quadrennium, ..	$2,038,575 38

We thank God and take courage.

Concluding Observations.

1. We have very great reason to thank God not only for what He has done for us, but also for what He is doing with us, mak-

ing us fruitful laborers in His vineyard for the glory of His Name.

2. We need constantly to feel our dependence upon God lest we become vain in our own conceit, for it is only as He works in us to will and to do of His good pleasure that we can accomplish anything at all.

3. We are greatly encouraged by the recent increasing interest in missions as shown by a more general desire for missionary intelligence, the larger attention being given to the subject of missions and the increased gifts for the prosecution of our missionary operations. The same Lord who has blessed us hitherto will continue to be with us and make us fruitful for the glory of His Name.

"INTRODUCTORY ADDRESS."

By Bishop W. H. Fouke, D.D., *Presiding at New Berlin.*

My Dear Friends: Before I introduce the participants in this program this afternoon, I wish while we are in this time of acknowledgment and felicitation, to speak a word concerning the relation of our general chairman, the genial, gracious, tactful and withal dignified Bishop Swengel, who is also president of the Historical Society, under whose auspices this celebration has been fostered and who himself has taken the deepest interest in it, to the exercises of this day. In the town of Winfield, where the morning exercises were held, Bishop Swengel preached his first sermon, and on this circuit of which New Berlin was an appointment, fifty years ago he received his first license to preach the Gospel. His heart has no doubt been deeply moved as he has gone through this day and in this service we congratulate and felicitate him on his semi-centennial.

Berlin, across the sea, centers the interest of the German Empire, struggling now for its life in a great war; New Berlin on this side the ocean centers the interest of two great churches looking forward to a larger service and a unity of interest in the days to come. One thought has been regnant in my mind to-day as expressed by the Psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity."

I believe this celebration will become historic and its memory will be celebrated like this one is being celebrated. It is a great privilege to be here. It is recorded that a king who wished to celebrate a decisive battle he had fought with his foes had a medal struck upon which with other things he had this legend inscribed, "I was there," and gave one to each soldier who participated in the fight; who receiving it held it as his chief possession and afterward numbered it with his jewels. I am glad to present to each of you present, with my hearty congratulations, the fact that you will henceforth carry in your grateful memory when you think of this day, that, "I was there." One hundred

BIRD'S-EYE VIEW OF NEW BERLIN, PA.

years ago, in the building of the first church edifice in the connection, our fathers entered a new epoch of their Church life, which was giving permanency and breadth to their work. The task of giving us a vision of "the formative elements in the Evangelical corpus," had been assigned to one who was eminently fitted to perform the work as we will discover when the paper he had prepared is read, but he is not here to read it, a sudden call leaves us all mourners as we lament his absence to-day and the "vacant chair" draped in mourning for him who was to occupy it speaks more eloquently than any words of the loss we have sustained.

"We shall meet, but we shall miss him,
There will be his vacant chair."

Dr. Stapleton prepared his paper and the committee have assigned to his long-time friend and conference associate, Rev. J. D. Shortess, the task of reading it. We will listen to the voice of Brother Shortess, but the matter and the spirit will be that of Brother Stapleton. I now have the honor of presenting to you Rev. J. D. Shortess, who will read Dr. Stapleton's paper on "The Formative Elements of the Evangelical Corpus." Brother Shortess.

FORMATIVE ELEMENTS OF THE EVANGELICAL CORPUS.

Rev. A. Stapleton, M.S., A.M., D.D.

Mr. President, Ladies and Gentlemen:

We are here assembled to celebrate the organization of the followers of Rev. Jacob Albright, one hundred years ago, into a corporate body, fully equipped to take its part among the divinely-appointed agencies for the spiritual conquest of the world.

To all the spiritual children of Albright, wherever found, this town of New Berlin is the most sacred spot in their Church life, because here was crystallized into permanent form the fruitage of years of preaching and suffering of our Evangelical founders. It is not our purpose to dwell at length on any of our denominational activities of a century ago. Others have been designated to do that. Mine shall be the task to trace the various lines of personal and providential influences from their inception, unfolding, and concentration into organic form in this place and vicinity.

First of all we point out the remarkable fact that the geographical field of our centenary interest comprise a square, the sides of which, save one, are nearly equi-distant.

In this square, our Evangelical nursery, the "Formative Elements" of which we shall speak, came to their ripe denominational fruitage. In the briefest manner possible we will summarize the leading events of our denominational history, as they stand related to this region, and then seek out the formative elements in their making, and their Providential crystallization into a Denominational entity.

Beginning at New Berlin, the gate-way of our Evangelical garden we note the following events:

1. The planting of the Evangelical Work in this town in 1805 in a remarkable manner as we shall later show.

2. The first Evangelical Camp-meeting was held here in the year 1810.

3. The first Church lot was purchased here in 1815.
4. The first Evangelical graveyard was bought here in 1816.
5. The first Church was erected here in 1816.
6. The first printing-house was built here in 1816.

We now go eight miles east to Father Abraham Eyer. This is the second corner of our garden, and is now known as Winfield.

In the barn of Father Eyer there was held in June, 1816, the ninth annual conference; Eyer's son-in-law, Rev. John Dreisbach, presided, and another son-in-law, Rev. Henry Niebel, was secretary. This was truly a remarkable circumstance. The following weighty business was transacted:

1. The publishing business was organized.
2. A General Conference, the first, was called.
3. Missionaries were sent to the West.

We now turn northward and follow the eastern side of the square, and five miles brings us to Lewisburg. Many important events are connected with this place. Chiefly this, that in 1807, the class leader, Christian Wolfe, removed to the State of New York, and through him the work was planted there and a class formed in 1816, the first in that state, and from which sprang the New York Conference.

From Lewisburg we go due west five miles to Dreisbach's, the fourth corner of the square; five miles south brings us back to New Berlin, our starting point. Dreisbach's is the consummation point, as here the first General Conference was held in 1816. We note the remarkable fact that Rev. John Dreisbach presided in his father's house in which he was born. His brother-in-law, Rev. Henry Niebel, was again the conference secretary. Here the Albright Corpus, hitherto without a name began its corporate existence as *"The Evangelical Association."*

We may add that in the house of Father Martin Dreisbach's son-in-law, Mr. J. G. Dunkel, in this same vicinity, the Parent Missionary Society of the Church was formed in the year 1839.

We now enlarge our field of observation by drawing a circle with a twenty-mile radius around New Berlin. The enclosed area constitutes the heart of the old Northumberland Circuit organized in 1804. Within this circle were formed ten Evangelical classes in 1806, and these were increased to more than fifteen by 1816, and constituted fully one-fourth of the entire membership

of the Church. We may yet add the remarkable fact that all these classes are in existence to-day.

Leaving now for the present our local field of observation, we will proceed to seek out the "Formative Elements," beginning with the founder, Rev. Jacob Albright, and point out the converging of the lines to this region and their growth into denominational life.

Rev. Jacob Albright was born May 1, 1759, near Pottstown, Pennsylvania. He removed about 1790, to Earl Township, in Lancaster County, where he purchased a small farm, and also carried on tile making and lime burning which shows him to have been industrious. As a Lutheran we find his name, and that of his wife in the records of the "Berg-Strass" church, near Ephrata, as late as 1793. Although he was a communicant member he was destitute of a saving knowledge of Christ, and mourned his sad condition. By a mysterious Providence he at last found peace through severe affliction. About 1793, several of his children were taken ill and died, and it so happened that Rev. Anthony Houtz, a pious and evangelistic Reformed minister, was conducting meetings in that vicinity and was called by Albright to officiate at the funerals of his children. The Holy Spirit dictated the messages that reached his heart and he soon found assurance and spiritual joy. A Methodist class having been formed in this place he was induced by the class leader, Isaac Davis, his friend and neighbor to unite with the same.

Albright soon evinced gifts as a public speaker and was elected as "exhorter" of the class, an office which at that day was practically that of a lay minister. Isaac Davis was one of the first local preachers of the Methodist Church in that community, and with his neighbor, Albright, made frequent evangelistic tours into surrounding communities.

With the opening of 1796, Albright felt strongly impressed with a Divine call to enter the field of evangelism among the German element who were so deeply sunk in spiritual darkness and formalism. For reasons we cannot now discuss, he determined to work *independently* of any church connections and in the month of October, 1796, started out on his first tour which was extended into Maryland and Virginia.

We find the first definite trace of his localized efforts in connection with the dedication of the Reformed church at Shaffers-

town, in Lebanon County, about twelve miles from his home, in 1797. With this old town and vicinity are connected wonderful providences in relation to Albright's work as we will now point out.

Among the chief members of the Lutheran congregation here was George Wendel Wolfe, and wife, Anna Dorothea, with whom we will meet later in this vicinity. In the Reformed congregation were the families, Maize, Dissinger, Bricker, Zentmayer and Thomas, all of whom figure in the early history of our Church. Of the Thomas family we may specially mention John Thomas, whose father, Durst Thomas, was one of the founders of the Reformed Church in Shafferstown. The son, John Thomas, was a lieutenant in the War of the Revolution, at the close of which he and wife, Anna Maria, and a large family, some of whom were grown, removed to this vicinity where we will meet them presently.

The dedication of the Shafferstown Reformed church was a great affair for that community. From the journal of Bishop Newcomer of the United Brethren Church who was present, we take the following account of the dedication.

1797: *"Sunday, October 8th.*—This day the church in this place is to be dedicated to God. May the Lord assist to perform the task in an acceptable manner. This forenoon Rev. Mr. Wagoner delivered the first sermon. In the afternoon Brother Gueting preached with a great blessing. By candle-light Rev. Mr. Hendel delivered a handsome sermon."

9th, Monday.—The Rev. Mr. Rawhouser preached in the forenoon. In the afternoon Rev. Lochman and Williams. In the evening I preached from Heb. 11, v. 3.

Tenth.—"This evening I preached at Mr. Zentmyers." This entry is of value to us because it throws light on the reason for Albright's presence here. The dedication was a union affair. Lochman and Williams were Lutheran, Hendel and Rawhouser were Reformed, while Gueting and Newcomer were United Brethren. Although not mentioned by Newcomer, we know that Rev. Jacob Albright was also present and doubtless mingled with the other ministers. The attendance was so large that very many were unable to gain entrance to the church and Albright assembled these in the market house near by and held religious services for their benefit. While thus engaged a number of evil-disposed

persons made a violent attack on him and would have done him bodily harm had not a Mr. Maize, a member of the Reformed church who was by his side, rescued him from their power and took him to the home of Peter Mohr where he was given a friendly shelter. The following year (1798), during a local festival called "The Cherry Fair," he again preached in this same market house at which time he was again set upon by the rabble and terribly maltreated. Bruised and bleeding he made his way to the home of Jacob Zentmayer, already mentioned, who was a pious member of the Reformed church. Zentmayer called in a physician under whose care Albright remained for two weeks at Zentmayer's home.

Before we draw the curtain on these early labors and sufferings of Albright at Shafferstown may we be permitted to point out the wonderful unfolding of God's providential plans in this relation. Zentmayer from this time on was Albright's firm friend and his house an Evangelical preaching place upwards of thirty years.

Among Albright's hearers at the "Cherry Fair" were the brothers, George and Samuel Becker, both influential members of the Millbach Reformed church, a few miles east of Shafferstown. Samuel being a deacon of the church.

The good seed of the kingdom then sown in their hearts came to a blessed fruition; both became members of the Albright Connection some years later. Through them, also their brothers, Michael, John, Jacob and Frederick, all heads of families. Also several sisters and their families were won. Here on the Millbach was organized in 1805, the "Becker Class" which at that time was the largest in the Connection.

At the house of Samuel Becker Albright held his first conference in 1807, and at the house of George Becker, near by, Albright died in 1808. Michael Becker lived on the Swatara, and through him a class was formed there in the fall of 1805. John Jacob removed to Windsor Township, in York County, and through him was established the Evangelical work in that county in 1807.

From the Shafferstown region we follow Albright to his eastern sphere of activity. As early as 1797, we find him preaching at the Colebrookdale Iron Works near the present Boyertown, in Berks County. This was near the place of his birth. Then also a few miles north of this in Herford Township, at the homes of Samuel and Frederick Leeser. Then east of this among the Shwenkfelders, and from thence to Rock Hill Township in Bucks

County to Father Peter Walter and Charles Bissey. Directly north of this region in Hamilton Township, Northampton County, at the base of the Blue Mountains, he found support in Father George Phillips, and his sons, Jacob and Conrad, and the Reedy, Miller and Heck families.

In now West Penn Township, Schuylkill County, Father Leonard Zimmerman, who had been a lieutenant in the Revolution, opened his home as a preaching place. We have thus shown that as early as 1797, this earnest and consecrated man of God, Jacob Albright, met with a fair measure of success in his efforts to evangelize the German element.

From the early sowing of the seed we pass to the first ingathering of the harvest.

In 1800, Albright organized his followers into three classes: The first was the "Walter" class in Bucks, the second the "Leeser" class in Berks, and the third the "Phillips" class in Northampton County. Prior to the fall of 1803, the "Zimmerman" class of Schuylkill, and the "Miller" class of Berks County were organized. There seems also a class to have been formed in Lynn Township, in Lehigh County, at this period.

From the classes named came Albright's first ministerial colaborers as follows: In 1802, John Walter, son of Peter Walter, the first class leader; in 1803, Abraham Liesser, brother of Samuel, the class leader; in 1804, Alexander Jimeson, also of the Colebrookdale class; in 1805, George Miller, of the Miller class. The local ministers of this period were Solomon Miller, brother of Rev. George Miller; Charles Bissey, of the Walter class, and Jacob Phillips, of the Phillips class.

In the month of November, 1803, there was held at the house of Samuel Liesser, the first General Assembly of which we have preserved records. Those present were Jacob Albright, and his two assistants, John Walters and Abraham Liesser. Also Samuel Liesser, George Phillips and his sons, Jacob and Conrad; the brothers, George and Solomon Miller; the brothers, John, Michael and Christian Brobst; Charles Bissey, Peter Walter, Adam Miller, Jacob Reedy and Solomon Fredreci. The classes were all well represented and the assembly continued two days. The most important business transacted was the recognition of Jacob Albright as a true minister of the Gospel and his ordination as such by the laying on of hands.

We now for a moment digress to consider a man raised up of God to organize and consolidate the work of Albright and his first colleagues. Within two years of their entry upon their ministry Liesser died and Jimeson defected. Walter was a fiery and eloquent orator but was no organizer. Next to Albright the founder, *Rev. George Miller,* the organizer, is the greatest character of our early Church history. Rev. George Miller was born at Pottstown, Pennsylvania, in 1774, and died at New Berlin in 1816.

Prior to 1800 we find George Miller and his brother, Solomon, both married and living in West Penn Township, in now Schuylkill County. Albright in passing their homes on his way to Father Zimmerman's became acquainted with these brothers and induced them to attend his meetings. The result of their intercourse with him was their conversion as also their wives and their wives brothers and the formation of the "Miller" class in 1803.

A remarkable circumstance in this connection is worthy of record:

In Albany Township, Berks County, about ten miles south of the Miller homes were situated the Union Iron Works, consisting of a furnace and forge, the property of Michael Brobst. This man of wealth and influence is of interest to us in many ways. His daughters, Maria and Magdalena, were the wives of Solomon and George Miller, just mentioned, respectively. He was the father of a large family, of whom, besides the daughters mentioned, his sons John, Michael and Christian became members of "The Albrights" as they were then called. The old man had a distinguished career. He had served as a lieutenant in the French and Indian War, and a major and lieutenant colonel of militia all through the Revolution.

At first he was most bitterly opposed to the work of the Albrights, and sought to do them all the harm in his power, but being made the subject of much prayer he was reconciled, and strange to say, permitted Albright and co-workers to preach in his mansion. The three sons of Colonel Brobst, John, Michael and Christian, as well as his sons-in-law, Solomon and George Miller, were all present at the Assembly of 1803, when Albright was officially recognized and ordained as a minister. In the house of John Brobst Albright held his last assembly or conference on Easter day in 1808, and died a few weeks later, and in the month

of April, 1809, the second conference was held at his house. In the spring of 1805, George Miller joined the active ranks as a minister under Albright, and immediately entered upon a constructive career without a parallel in the history of the Connection. During this year he organized the Becker class on the Millbach, already mentioned. In Dauphin County he formed classes at Jonestown, Fishing Creek and the Swatara class at Michael Beckers. His ministry was everywhere signally owned and blessed of God. We now turn our attention to a phase of Miller's career of greatest moment to the Church.

In 1804 Albright and his co-laborers had formed all the work west of the Susquehanna River into a circuit called "The Northumberland Circuit" which was the second field of labor in the Connection. There is abundant evidence that in 1802, he had gained a number of adherents west of the river. In that year he preached at the home of Father John Thomas in Decature Township, Mifflin County, and with his young co-worker, John Walter, held a general meeting there in the fall. This was the second meeting of this character of his ministry. The following spring (1803) a most successful general meeting was held at the same place by them and the converts were organized into a class for spiritual edification without withdrawing from the old churches to which they belonged. This was the first organization of Albright's work west of the river. We also find definite traces of Albright's work in Penn's Valley, Centre County, as early as 1802-1803.

We now return to our Evangelical "square" and its surrounding communities and note the providential leadings for the consummation of the events which we now celebrate.

Soon after the beautiful Buffalo Valley, a few miles north of this place, was opened for settlement, there was a large influx of Germans who mostly came from Berks County. Among them were John Aurand, Sr.; Philip Hoy, Sr., and Martin Dreisbach, Sr. These families located in close proximity about 1773, and were joined a few years later by the Books, Wormley and Rheam families. All these families were members of the German Reformed church.

In 1788, Martin Dreisbach, Sr., donated a lot for church purposes on which was erected a log church by the Lutheran and Reformed people jointly.

Because of its isolation the "Dreisbach Church," as it was called, was very indifferently served for a number of years.

In 1792, the Rev. J. G. Phreemer located in Buffalo Valley, and for several years served the Dreisbach church. Phreemer was connected with the Reformed Synod but was considered irregular and fell under the disfavor of the Synod. He held evangelistic meetings at Dreisbach's and in many adjacent communities and great numbers were converted under his ministry. His own church disapproving his methods he associated himself with Otterbein, Bishop Newcomer and others, and thus ranks as one of the founders of the United Brethren Church. Among his members at the Dreisbach church was Dietrich Aurand, son of Father John Aurand, who had been a soldier of the Revolution, and at this time was a man in middle life.

Aurand was a man of deep spirituality and opposed to the dead formalism of the German churches of his day. About 1795 he began to exercise ministerial gifts and held revivals in various places with Newcomer and others. In course of time he applied to the Reformed Synod for a license to preach but because of his relations with the revivalistic preachers of the day and his lack of a theological training was refused. In the year 1801, the Dreisbach church being without a pastor he was engaged as its minister although the synod still refused to license him.

From the records of that period it is clear that the community was undecided in relation to its church allegiance.

Rev. Aurand at this time was actively associated with the United Brethren, and his name appears for a number of years upon the rolls of their conference. Moreover, in the journal of Bishop Christian Newcomer we find frequent references to ministerial visits to Dreisbach's, and holding meetings and communion. This same journal we infer that a similar condition prevailed in the entire field of Phreemer's former evangelistic activity.

We now reach the crisis period of this region. A great change occurred the reasons for which we cannot discuss at this time.

When Albright and his co-workers entered this region they were accorded a warm welcome by the evangelistic element under consideration.

From the biography of Rev. Dietrich Aurand, we find that Albright and co-workers preached at his house in 1803-1804. From this it would seem that the community came to a decision about

this time. Soon after this Mr. Aurand definitely withdrew from the United Brethren interests and removed to Water Street, in Huntington County, where he organized a Reformed church, and was recognized by the Synod and remained a warm friend of the "Albrights" till his death in 1831. From this time too, Martin Dreisbach, Jr., whose home had been headquarters for Bishop Newcomer and other evangelists, opened his home to Albright. Then also Philip Hoy, Sr., John Aurand, a brother to the minister, and also Father George Wendel Wolf, a Lutheran who had removed to this place from Shafferstown in 1802, as already noted. These homes were all preaching places for the "Albrights."

In 1805, the fiery evangelist, John Walter, was placed on the "New" or Northumberland circuit. In the spring of that year Albright in company with Rev. George Miller made a tour of inspection of the work. Coming from Penns-Valley they held a wonderful service in the old "St. Elias" church at Mifflinburg, from thence came to Michael Maize near New Berlin.

On this trip they arranged to take up New Berlin as a preaching place and Maize secured the necessary permission from the trustees of the school house for the services.

After preaching several times opposition arose against Walter, and upon his arrival next time he found the door barred against him.

It was a beautiful moonlight evening and a great crowd was assembled in front of the school house to see the outcome of the matter. There was a large stone in front of the door serving as a step. The minister took his stand on this to preach. Maize was by his side and on the stone was seated his wife holding in her arms her six-months-old babe, Mary, who afterwards became the wife of Rev. James Barber. By their side also was their daughter Barbara, about nine years of age, and who afterwards became the wife of John Rank, Esq.

The minister, Walter, conducted the services in the usual manner and preached with great power. In the midst of his sermon he raised his voice to a high pitch and exclaimed—*"God has opened for Himself a door in New Berlin, and He will build up His work here in spite of the opposition of hell and wicked men."*

As he uttered these words a loud report was heard and the door flew open wide as by some unseen power. The door had been

secured by a cross bar inside. There was no visible human agency employed in bursting open the door, and the occurrence was generally regarded as miraculous.

Your speaker, Dr. Stapleton, was well acquainted with people who were present including Mrs. Rank and her sister, Mrs. Barber, and conversed with them in regard to the occurrence. Mrs. Rank was then a half grown girl and the event made a wonderful impression on her. It is needless to say that the prophecy was in every particular fulfilled, and New Berlin became the headquarters of the Church.

After this digression we return to Rev. George Miller, the organizer, who in May, 1806, was sent as the minister of Northumberland circuit. Upon his appointment he concentrated all his efforts in this region, where, as we have pointed out, the field was practically ripe for organization. The first organization effected was at New Berlin, with Michael Maize as the first regular class-leader west of the Susquehanna River.

We are not able to give the class organizations in the order of their formation, but we assume that they followed in close succession. Besides the class at New Berlin, there were organized as follows: The Dreisbach class, with Father Martin Dreisbach as leader; the Lewisburg class with Christian Wolfe as leader; the Winfield class with Father Abraham Eyer, leader; the Middleburg class with Father John Walter, as leader; the Chapman class below Selinsgrove with Father John Swartz as leader; the Beaver Dam class (Adamsburg now) with Philip Smith as leader; the Thomas class, with Fred. Harpster, as leader; the Millheim class, George Swartz, leader; Brush Valley class, Christopher Spangler, leader.

On October 25th-26th there was held at Dreisbach's a grand rally of the converts and members of most of the classes named, many coming from far distant points. The ministers present were Miller, Albright and Walter. The meeting was attended with great power and victory, and the membership was greatly refreshed and confirmed in the faith.

As the immediate result of Miller's great success, Albright determined to organize a regular conference which was held, as stated, at the house of Samuel Becker near Shafferstown, in November, 1807. At this first conference two young men from this vicinity, John Dreisbach, son of the old class leader, and Jacob

Fry, of Middleburg, joined the active ranks of the ministry, and John Thomas and Christopher Spangler were made local ministers.

A remarkable feature in this connection was the gradual transference of Evangelical interests from the old or original charge to the new. The old field remained decadent and sluggish until the great revival at Orwigsburg in 1821-3, sent streams of refreshing all over the eastern work. After the third conference, which was again held at Becker's in 1810, the dominent centre of interest passed to our little Evangelical square where all the conferences, with one exception, were held until the division of the Conference in 1827. The two chief factors in bringing about this change were first, the fruitfulness of the new field, and secondly, the emigration into this region of so many of the chief supports of the old charge. A few details in illustration must suffice. Soon after 1806, all the sons-in-law of old Father Zimmerman, already noted, removed to the North Branch Valley. They were six in number, all heads of families and all Evangelicals. Zehner and the two Seyberts located near Berwick, and Balliet, Biebelheimer and Bachert located near Danville. This was the beginning of our prosperous work in the North Branch Valley. The youngest daughter of Zimmerman, as the wife of George Miller, "the printer," moved here to New Berlin.

In 1811, Father George Orwig, at whose house Albright was wont to preach, removed from Schuylkill County to a point eight miles northwest of New Berlin. Several of his sons, then heads of families, came with him. His grandson, Rev. W. W. Orwig, as editor, author, bishop and first president of our first literary institution, Union Seminary, was one of the pillars of the Church. A remarkable circumstance is the fact that of the fourteen laymen who were present at the assembly of 1803, and assisted in constituting Albright a minister of the Gospel, no less than five, and perhaps six, removed to this region. Peter Reedy located near Danville. Father George Phillips and his son, Conrad, both purchased farms adjoining Father Eyer at Winfield in 1811. Conrad Phillips was one of the trustees of the first church in 1815.

In May, 1812, Rev. George Miller, the great organizer, and Albright's successor, purchased a small farm below New Berlin to which he moved. A little later his brother, Solomon Miller, a local preacher since 1806, removed to New Berlin and was the first

manager of the book concern. We might extend this list but think the foregoing will suffice.

In 1813, Union County was formed and New Berlin was made the county seat, thus we see how all things worked together in making New Berlin the logical headquarters of the Church.

Rev. George Miller remained at the head of affairs until the conference of 1814, when failing health compelled him to lay aside the leadership.

At that conference, held at the home of Father Dreisbach, the Church leadership passed to his son, Rev. John Dreisbach. This was truly remarkable. Dreisbach was not yet twenty-five years of age and yet he was elected as the president of the Conference and made the first presiding elder of the Church at that session. Although so young, the mantle of Albright and Miller fell on worthy shoulders, and Dreisbach soon gave evidence that he had caught the vision of God's providential designs in respect to the Evangelical work.

On the first of May, 1815, there was purchased by general subscription, a lot in New Berlin on which to erect a church and printing house. The trustees were Father John Walter, of Middleburg, and Conrad Phillips, of Winfield. As the church had no name as yet, the title was made out to *"The Evangelist Concretion, or Albright's Children, or Albright's People as they call themselves."* That it was a general church enterprise is shown in the fact that no local names appear in the purchase except Michael Maize as witness. In November of this year Dreisbach went to Philadelphia and purchased a printing press and outfit.

At the next conference which was held in the Eyer barn at Winfield in June, 1816, we see the plans for denominational life maturing. A "Book Committee" was appointed, and a General Conference was called to meet this same year.

Meanwhile the new church and printing house were in course of erection at New Berlin, and steps taken to begin the publication of denominational literature.

Good old Bishop Newcomer of the United Brethren, who with his co-laborers had occupied this field before the advent of Albright and his assistants, labored strenuously to prevent them from forming a separate body. As his people were mostly German, and labored along the same lines as the "Albright's" he felt that they should join their forces with his. It is pathetic to note

his long journeys and fruitless efforts to bring this about. In 1813 he attended the entire session of the conference in this interest with no success. In November of this same year he arrived at New Berlin with three delegates and had a conference here with Miller, Walter, Dreisbach and Niebel, on the subject to no avail. The following April, 1814, he was again at the Evangelical conference without success. His last attempt was made at the General Conference in 1816, where he succeeded so far that the conference appointed a strong committee to meet a similar committee of his Church. This joint committee met the following February, 1817, at State Line, Maryland, with *negative* results, and all the good bishop's plans failed. The Evangelicals held unalterably to the position that God had singled out their infant church for a definite mission.

Immediately following his return from the joint conference, the first church of the new denomination was dedicated by Dreisbach at New Berlin, March 2, 1817. With the building of the church, the starting of the printing press, the dispatch of missionaries to Ohio, New York and Virginia, *"The Evangelical Association"* now took her place among the recognized denominations of the land. In this church at New Berlin the conferences were held for many years including three General Conferences. How hallowed are the associations that cluster around it, scores of ministers were here converted including your present speaker and our distinguished friend Bishop Breyfogel.

With the old church standing in the background and taking our stand on its humble portal, let us for a moment glance down the vista of a century. As we do so, what bewildering marvels of providence flit before our eyes. We see the spiritual sons of Albright unfurling the Evangelical banner in almost every state in the Union, they cross the Atlantic and plant the church in Europe from the Alpine heights of Switzerland to the Baltic Sea. They cross the Pacific and carry the same message of salvation our fathers preached here, to the millions of China and Japan, and even to "Darkest Africa." The old church in which some of us were "born again," has literally grown over a thousand fold. In 1816, there was one church and no parsonage. Now there are in The Evangelical Association over 1,930 churches and 925 parsonages valued at over eleven million and eight hundred thousand dollars. The United Evangelical Church has over 920 churches and 410

parsonages, valued at five million and seven hundred thousand dollars, or a total of over 2,850 churches, and 1,335 parsonages, aggregating in round numbers the sum of eighteen and a half million dollars. If now to this we add the value of the two great publishing houses, colleges, benevolent institutions and other Church property, we will have a grand aggregate of over twenty millions of dollars in value.

We believe these wonderful results of a century's growth exceed the most sanguine hopes of the fathers, and convey to us an impressive lesson for profound gratitude to God, and a quickened sense of our own responsibility.

Here we drop the curtain, and as we cast a parting glance at our "Formative Elements" in their organized forms may it be coupled with a prayer that God may continue to use us to His glory through the coming century, and that we may strive to exalt the Christ rather than the Church of our fathers. May we lay to heart anew the fact that the Church can only stand and endure as she is grounded on "The Rock of Ages," since, as a poet has truthfully said—

"They build too low—
Who build beneath the skies."

"INTRODUCING BISHOP HEINMILLER."

The quartet sang.

Chairman Fouke said: "It is also very fitting that where the first publishing house was erected and its centenary celebrated that the theme of 'Evangelical Journalism' should have a prominent place on the program. Rev. H. B. Hartzler, editor of *The Evangelical,* had been appointed to give the address on this subject but circumstances made it imperative that he should decline, so the committee chose Bishop Heinmiller to take his place. Bishop Heinmiller is a life-long journalist and no one could have been selected who would be more competent to handle the subject. Bishop Heinmiller was a fraternal delegate to the General Conference of the United Evangelical Church at its last session and the message he brought to that body was much appreciated. I take great pleasure in introducing Bishop Heinmiller, who will speak on the subject of 'Evangelical Journalism.' Bishop Heinmiller."

"EVANGELICAL JOURNALISM."

By Bishop G. Heinmiller, D.D.

Our Evangelical fathers had a keen appreciation of the power and the value both of the *sword* (of the Spirit) and of the *pen*. The written word as well as the preached word was to them a powerful medium for the dissemination of the truths of the Gospel of Christ. The invention of Gutenberg, of which the little hand-press, purchased in 1836 and still in action in the Evangelical Publishing House in Cleveland, Ohio, was the symbol, appealed to them in the very beginning of our church life as an effective means of spreading religious and missionary intelligence, which they considered of fundamental importance for the upbuilding of Christ's Kingdom. Therefore we find them early making use of the press in the publication of books and periodicals, and their good example has been followed since by Evangelicals of both camps in every field of their endeavor, with the gratifying result that Evangelicals, compared with other churches as to numbers, stand in the forefront of all denominations with regard to publishing interests. Some years ago a distinguished preacher and editor of a German religious weekly visited our publishing plant in Cleveland, and after shown through the house and given a conception of the scope of our publishing business he exclaimed in astonishment, "How do you do it? You have the same people we have, but how do you accomplish so much?" The same people, and yet not the same. That deep religious experience which we have always made the test of true Evangelicalism, has made our people peculiarly receptive of religious instruction and ecclesiastical training in all lines of Christian activity. And that they have always shared the conception of their leaders of the value of religious journalism is proven by their zealous efforts to circulate their church papers.

The acknowledged leader in this phase of our Church work was *John Dreisbach,* a man of wonderful vision and practical in-

genuity, who, in 1815, single-handed, established the printing business of our Church by purchasing a printing outfit in Philadelphia for the sum of $358.08, and presenting it to the association. It was a small beginning, indeed, and with regret we record the fact that the enterprise carried on in the insignificant 16 x 20 publishing house at New Berlin failed because of want of sufficient patronage—however, later again to be resurrected.

The real beginning of Evangelical journalism was in 1836, when the pioneer and forerunner of all Evangelical periodicals, *Der Christliche Botschafter,* was first issued at New Berlin, Pa. It was a small eight-page sheet, published monthly at the price of 75 cents per annum. Adam Ettinger, a man of encylopædic knowledge, and George Miller, were the first editor and publisher, respectively. The moving spirit in this enterprise, which in the course of years proved to be of inestimable value to the Church, was William W. Orwig, who was considered by all the ablest and most energetic man among the younger ministry of that day. He was the chief advocate of the founding of the *Botschafter* and the publishing house, and was several times elected editor of the *Botschafter,* part of the time also serving as managing agent—all for the enormous salary of $150.00 in 1836, which was raised to $190.00 in 1842.

The importance of this project I think will be better appreciated if we give it the proper historical setting.

The *Botschafter* appeared near the end of the so-called Jacksonian era of our political life, which was noted for its remarkable progress in matters political, social, literary and ecclesiastical; of opulence and loud-mouthed boasting as well, with their natural sequence—a widespread panic. The Jacksonian era was a period of unusual prosperity, and not only in material things. In the decade from 1830-1840, American literature was entering upon a new and brilliant career. The stars of first magnitude in the literary heavens of those days were such as Washington Irving, Cooper, Poe, Hawthorne, Emerson, Longfellow and Bancroft. It was also the era of great inventions. The McCormick reaper and friction matches were among the new contrivances to lighten the burdens of the laborer. Samuel F. B. Morse, in 1837, applied for a patent for his wonderful telegraphic invention, which he, however, did not get till 1842. No one in those days dreamt of wireless messages or any kind of messages which

travelled faster than the old stage-coach mail. For in 1830 there were less than 30 miles of railroad in the United States, which, however, during the decade, was increased to nearly 3,000 miles.

In 1838 the first steamboats crossed the Atlantic. In 1830 Chicago was a frontier post, in 1840 it had become a prosperous town and the center of the great West. Western states and territories grew at a marvelous rate and immigrants were pouring into our land in large numbers. The public school system was widened and popularized and every boy and girl given a chance to acquire an education. There was also marked progress in things pertaining to the Kingdom of Christ, for not less than five great missionary societies were organized in this decade. Our own Missionary Society was organized in 1839.

And not the least of the happenings of that era of progress and prosperity was the birth, in June of 1836, in Eastern Pennsylvania, of a child who by fore-ordination was destined to become one of the great leaders of the Church represented by the *Botschafter,* and who had the unusual honor of serving her for forty years in the capacity of a bishop, an itinerary contemporary, as it were, of the *Botschafter*—I mean the venerable Bishop Thomas Bowman.

Right in the midst of those stirring times the *Christliche Botschafter* appeared upon the scene—the first and therefore now the oldest of all German religious periodicals in the United States. Modest in appearance, unpretentious as to literary attainments, with a constituency numbering not more than 700 subscribers, the youthful itinerant went about his work with that consciousness of divine approval which gives zest and purpose to every undertaking in the Kingdom, and not many years later it became apparent that he was destined to become one of the great constructive forces in the church life of ours and other denominations.

The *Christliche Botschafter* served the Church effectively in various ways, and as I point out these I am also indicating wherein lies the value of all Evangelical periodicals which since have made their appearance and have faithfully and successfully labored side by side with their big elder brother.

1. First of all I call attention to the weight and importance placed upon the utterances of the man on the editorial tripod. The Evangelical editor occupies a position in which he exerts a very marked influence upon the thought and life of the Church.

He in a large measure was and is the moulder of Evangelical opinion. An unfriendly editorial colleague once criticized the *Botschafter* for assuming a "pope-like authority" among Evangelical people. That is not the right way to put it; but it cannot be denied that an able Evangelical editor occupies a throne of power unexcelled by that of any other office in the gift of the Church.

The first editor of the first Evangelical Church organ was deeply impressed with the importance of Evangelical journalism. In an introductory editorial he speaks of how there was a demand for a religious paper which would uphold the cardinal doctrines of the Christian Church, disseminate the unadulterated truths of the Bible and keep its readers informed on the development and advancement of the Church. The editor declares that he is ready to assume a belligerent attitude against all attacks on the truth, but he hopes to steer clear of all useless and unprofitable controversies and wranglings. He considers his paper of such inestimable value to Evangelicals that he advises the binding of the volumes in order that they may be preserved for generations to come. And this editorial advice was heeded by many Evangelicals until the volumes became too large and unwieldy for practical purposes.

2. The *Botschafter* soon became a medium of correspondence containing month after month, and week after week, the glowing and glorious reports of revivals, of new openings for the Gospel of Christ, of the extension of the borders of the Kingdom in the organization of new classes and congregations, of ministerial gatherings and, last but not least, of reports of the triumphant entry of Evangelicals through the pearly gates of the New Jerusalem. (Many of the aged readers of our weeklies to this day turn first to the page with the death notices to find out who has gone before to the glory land.) Among the early correspondents of the *Botschafter* we find such names as John Seybert, Joseph Harlacher, John Dreisbach, Daniel Berger, and others. And such men as these by their contributions stirred our people mightily in the interest of the new enterprises of the Church.

3. Moreover, the *Botschafter,* under the heading, "The Family Circle," furnished the family with clean and wholesome reading matter of an entertaining nature. Though the "Novel" (the "*Roman*") was placed on the Evangelical Index, the Evangelicals,

and particularly the Germans among them, loved their "Erzählungen" and often impatiently waited for the next installment and especially for the conclusion of the story. A dear invalid brother and reader of the *Botschafter* became deeply interested in a fascinating though lengthy story which was running in this paper, and week after week he could hardly await the coming of the mailman who brought him another installment of that stirring narrative. But the brother had to depart this life before the story closed, and he expressed to his pastor his deep regret that he was not permitted to see the end of this wonderful portrayal of God's dealings with man. Knowing the value of this department as I do from long experience, I should give it very careful attention. Eternity alone can reveal the lasting good which is accomplished by this kind of literature, by crowding out of Christian homes the bad, the unclean and contaminating literary productions of depraved minds, and substituting in its place reading matter that is clean, ennobling and uplifting.

4. Our papers at first contained no "wordly" news. It was a long time before our editors saw it as their duty to discuss from their Christian standpoint the great political and social happenings of the day. Our Church papers were to be *religious* papers in the strictest sense of the work. The conception of a religious paper to-day is a broader one, and a religious editor is certainly doing his people an excellent service when he in an impartial and unbiased way gives the great problems of the day their proper setting in relation to the Church of Jesus Christ, according to the maxim of the great Spurgeon: "I read the papers to see how God is governing the world."

5. Nor did our papers carry any advertisements other than the announcement of good books. But when they were introduced our people considered them absolutely reliable, because they had that confidence in publishers and editors that they would not permit any advertisement to get into their papers which was not genuine and trustworthy. But even the strictest vigilance on the part of the publisher was not an absolute guaranty against deception by conscienceless advertisers. One of our papers, for instance, once had an advertisement promising a whole set of furniture for $1.00. A good farmer in the West who was quite ignorant of the "tricks of the trade," took the advertisement at its "face value" and came to town with a hayrack on his wagon

to get the set of furniture. One may imagine his chagrin when the postmaster handed him a little box with a toy set of furniture. Venders of medical "all-cures" in the past made very profitable use of the columns of our Church papers to advertise their wares. But we are glad to know that to-day the doors of all of Evangelical periodicals are closed to the quack and impostor.

Dr. Reuben Yeakel, Church historian, after enumerating the splendid results achieved through the ministrations of the *Botschafter* in the early years of our history, says, "that the establishment of this periodical was one of the best measures the Association ever took to develop its strength, extend its borders, enhance its influences, and to increase its usefulness among the sister Churches."

The religious press is unquestionably of great importance in Church and home and school, and should have a much more generous and intelligent support than it has ever before received in the history of our country. For, as a distinguished editor has said, the religious paper "seeks to disengage the permanent from the passing, the essential from the ephemeral, and to lay emphasis first and always on those principles of virtue, rules of life, and religious devolopments which make for righteousness and which tend to solidify the support of the whole social order."

Especially should it be urged that Evangelicals periodicals receive the strongest support possible from Evangelicals. No Evangelical home should be without an abundant supply of Evangelical literature, and the Sunday school and juvenile literature prepared by Evangelical men in Evangelical sanctums ought to be considered the very best for Evangelical Sunday schools and young people's societies. For our bishops have well said in an appeal for a stronger support of our Church periodicals: "Every father and mother in our Church need our periodicals in order to properly fulfill their parental duties. They nourish the spirit of devotion, church loyalty, missions, morality, and the love to God and man in the hearts of the children. They are the best assistants of the pastor, the Sunday school teacher, the worker in the Young People's Alliance and the mission. The benefit derived from a single copy often by far exceeds the cost of the paper for a whole year, whereas other literature, with carnal and worldly tendencies, sometimes found even in the homes of church members, poisons the hearts and minds, especially of the young people in

proportion. The proper use of the Church paper brightens the vision, strengthens the faith, encourages the service of God, the work of missions, promotes the welfare of the family, the Church society and the community in general."

God bless our editors and fill them with His Spirit! May their pens ever be tempered with the love of Christ! May they as watchmen on the towers of Zion faithfully warn the people of threatening dangers! May they ever lead in the battles against Satan's hosts under the blood-stained banner of Christ! May they as true prophets of the Church lead the people on to a realization of their most glorious visions—one of them a reunion of the spiritual sons of Jacob Albright!

Chairman Fouke then said: "We have some noted names associated with our Evangelical journalism and when our Hall of Fame is built, on its tablets will be recorded those who faithfully and effectively wrought in sending weekly messages through our Church organs and in our Sunday School Literature to the homes and schools of the Church and their names and service will never be forgotten."

MEMORIAL ADDRESS AT EVANGELICAL CEMETERY, NEW BERLIN, PA.

By Rev. T. C. Meckel,

Editor of "Der Christliche Botschafter."

In this quiet hour in the silent City of the Dead, there come to us tender memories of the past. Quite naturally, we think of those whose names have been frequently mentioned in these days, and we remind ourselves of the work which has come from the Evangelical fathers to us, their sons. Week by week, for quite a number of years, I have noticed in the columns of our Church press the names of persons within our connection with whom I had been privileged to become personally acquainted in my many travels throughout the Church in America, and who have gone to their eternal reward.

Standing, in this sacred place, in this solemn hour, I am reminded of other similar silent places it has been my privilege to visit. Not far from our Ebenezer Orphan Home at Flat Rock, Ohio, I stood some years ago, at the last earthly resting place of the sainted Bishop John Seybert. Later, in my journeys, in Pickaway County, Ohio, I had the privilege of standing at the grave of Rev. John Dreisbach, another father of the Church. And in far away Kansas, at Captain's Creek, not far distant from Endora, I stood with others at the grave of Rev. Moses Dissinger, that unique man of God, whose name to this day has a good ring throughout the Church.

With the memories of these and others, who have long since departed to their eternal rest, lingering in our hearts, we remind ourselves in this sacred hour of their abundant labors, their lives of devotion, and self-sacrifice. With their memories in our hearts and minds, the exhortation comes to us all, that we should emulate their example, and consecrate ourselves anew to the task that lies before us and labor diligently in the Lord's vineyard while it is called to-day, "For the night cometh when no man can work." Amen.

MEMORIAL TRIBUTE.

Rev. W. E. Detwiler, *Central Pa. Conference.*

We are standing on hallowed ground. The moral and ecclesiastical shadows of these Evangelical pioneers whose bodies sleep here, lengthen and deepen with meaning as the silent years pass by. The Saviour said unto His disciples, *"Other men have labored and ye are entered into their labors."* The convincing, conquering truth contained in this saying of our Lord has been expressed at this eventful Centennial Celebration in almost every conceivable way in the great addresses so eloquently delivered.

The man was right who said, "The world can admire zeal in everything but in the cause of God, and praise enthusiasm on any other subject but that of religion." But the founder of the Evangelical Association and those who were associated with him in service, had larger, and nobler conceptions than that with regard to truth and duty. They were zealous men. They were enthusiastic in the truest sense. They were path-breakers. They marched to the tune of fidelity. They believed in doing with their might what they did in the service of God. They took a great interest in men.

The religion of Jesus Christ was something very real to them. It made them fruitful in their heroic toils and unwearied labors. They delighted to do the will of God. The love of God was shed abroad in their hearts by the Holy Ghost. Love was the key to many a citadel. By it they leaped many a barrier.

As we stand by the graves of some of those noble, devout, self-sacrificing men of God who labored incessantly, and suffered gladly to advance the cause of vital godliness in those early pioneer days, let us resolve and purpose in our touched hearts to follow unfalteringly in their footsteps. Let us determine now to do what we can to help our fallen fellowmen to get into right relationship with God. Let us renew our consecration to Him. Let us live for Him. If we do this, the Master will abide with us and in the end of our pilgrimage He will commend us and reward us richly as the spiritual descendants of our worthy fathers.

CENTENNIAL MINISTERIAL G

AT NEW BERLIN, PA.

INTRODUCTORY ADDRESS.

By Bishop L. H. Seager, D.D.,

Presiding at New Berlin, 7 P. M. Meeting.

Dear Friends:

During these past few hours I have been walking lightly, feeling something as Moses must have felt when God said to him, *"Take off thy shoes from off thy feet for the place whereon thou standest is holy ground."* Our hearts have been stirred by the retrospect of one hundred years and thrilled by the possibilities which lie just beyond us. Heartened by the past we heed the call of the hour,—To be up and doing. Restless voices may cry—*"What of the night?"*

The new age stands as yet
  Half built against the sky,
Open to every threat
  Of storms that clamor by.

Scaffolding veils the walls,
  The dim dust floats and falls
As moving to and fro their tasks
  The builders ply.

God help us to bear a man's part. God forbid that we should hear from our great Commander that greeting which Henry of Navarre gave to his tardy general Crillon, who failed to arrive in time to take part in the battle of Arques—*"Hang yourself, brave Crillon. We have fought the battle of Arques, and you were not there."*

The speaker of the evening must feel in a still greater degree the impress of this moment, for it was here as a lad he attended the seminary and roved over hills and roamed through vales, and as a penitent he gave his heart to God. I take great pleasure in presenting Bishop S. C. Breyfogel, D.D., LL.D., of the Evangelical Association who will address us on "Providential Movements and the Open Door."

"PROVIDENTIAL MOVEMENTS AND THE OPEN DOOR."

BISHOP S. C. BREYFOGEL, D.D., LL.D.

Mr. Chairman, Bishops, Sons and Daughters of Evangelical firesides: Two texts of Scripture have occurred to me in connection with the history of our Church. One of them is from the book of Esther and the other from First Corinthians.

Who knoweth whether thou art come into the kingdom for such a time as this? Esther 4:14.

But I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me; and there are many adversaries. 1 Cor. 16:8, 9.

What are the ties that unite us to the times in which we live?

We are fond of tracing in our history the relation of our doctrines and methods of work to the needs of the times, in which the Church originated and of those periods during which we have maintained our denominational life. Such a study of former times is essential to our progress, for it is perilous to proceed without understanding the journey already made. We are prone to tremble because we do not know the future. Our real danger, however, lies in not correctly interpreting the past.

Are not our past, our present, and our future but the progressive unfolding of a continuous and consistent plan? The streams of history flow out of fountains of divine unsealing, and traverse lands of divine surveying. They do not sink into the trackless sands of the world's desert, but, after making fruitful the waste places, they finally pour themselves into the full ocean of God's perfected purpose.

Is our own past only an urn in which lie entombed the ashes of individuals and events that once lived, or is it a thing of life, projecting itself through the momentous present into the great future? This is the immortal thing about history that through the changing spheres of human thought and action, through all the

play of human freedom and the strain of human endeavor, through all of the yesterday, and the to-day, and the forever, the Unchangeable One sustains His triumphant purpose in the salvation of men.

What care we for isolated or unconnected events? What are dates of battles and chronicles of kings, if through the ages no *"increasing purpose runs?"* What care we for either the birth-day or the death-day of empires if we can not trace from these to the mighty fabric of universal empire the lines of an ever-present Supreme Intelligence? We want to know the plan, the universal pattern through which the cross threads of individual life and historic events are woven.

There is the sweep of divine purpose in the Word, and it is unmistakably manifest in the Evangelical Association. In her history there is evident the gradual and progressive outworking of a divine plan. Albright and Seybert built upon fundamental and imperishable truth, and therefor their work abides.

But what are the points of contact between our distinctive church life and the times in which we have lived? In the providential movements of to-day, what is our part, and where is our place? In the swirl of current and counter-current, is our good Evangelical ship holding her way steadily along the lines indicated on God's chart? And those lines, what are they? The answer to these important questions lies largely in the lessons of providential guidance thus far. In the light of our past we learn our duty to the present.

In history in general, and in our Church history in particular, there are stretches through which the current of human events flows with calm and steady course, periods in which, to quote a phrase from Hegel, "The antithesis is in abeyance," or to change the figure, when history does not weave itself upon the "loud sounding loom of time," but when, with swift and noiseless flight, the shuttle plies its trade and fills the measure of its task. But there are also periods of intense action, when the Church stands in the midst of crises, epochs in which thought converges, and the rouse-energies project themselves into concerted vital action.

The signs of these epochs are wide open doors without, and at the same time a compelling force within.

Opportunity! What is it but a call for power, wisely applied in the right moment? Manila Harbor—a great door of

providential opportunity; the ships and forts of the Spanish—the adversaries; the man of the hour—Commodore Dewey; the power—American ships and munitions of war and a great moral uprising; going in—power applied in the right moment; the results—he disarmed the ships in the harbor, silenced the forts on the heights, and by the grace of Providence flung the Philippines into the arms of the United States for freedom and evangelization.

There are certain essential needs in every age. It is the part of true wisdom, true leadership, to recognize the need, and to apply the remedy, if we would walk in the footsteps of God.

Let us contemplate some of the open doors in the history of our Church:

Providential Movements and World Conditions at the Time of the Origin of Our Church.

What were the existing conditions at home and abroad? In the discussion of this subject it becomes necessary to epitomize familiar facts in order to provide a historical setting. In Europe Atheism was stalking through France, and with lofty look and blasphemous mouth was seeking to drive the Almighty from the throne of the universe. In England, Deism thought of keeping God as a favor to Him, but sought to remove Him to the outside of the universe, as far from man and the world as possible. In philosophy sensationalism was trying to prove that our sublimest ideas are derived from sense, for so the rediscovery of God in the universe had not yet been made by philosophy, although it is said that John Wesley and Jacob Albright knew all the time that He was still here. With cyclonic fury the French Revolution had swept a corrupt dynasty of kings from the throne, and then with atheistic and bloody hands dug its own grave, and sank out of sight. The sinister, threatening figure of Napoleon was looming large upon the horizon. Germany needed, above all things, a renewal of faith in God and a revival of personal religion. The universal atmosphere was tremulous with a sense of the portentous. The political and moral world were in the birth-throes of a new order of things.

In America, Pilgrim and Puritan had long before settled on the shores of New England and profoundly impressed American thought and feeling; the Dutch Church had been established in

New York; the French Huguenots had poured into South Carolina; William Penn had made what he had called his "holy experiment." The tide of suffering, persecuted people from the Rhenish Palatinate was pouring into eastern Pennsylvania. For conscience' sake they came. They were driven by sore poverty. These became what were later known as the Pennsylvania Germans.

The mighty voice of Jonathan Edwards had been lifted in the land, and the great awakening had come and gone; the war of American independence had been fought, and the reaction accentuated the moral and religious paralysis. The centers of learning in Europe and America were indifferent to Christianity. The Wesleys and Whitefield had left their impress upon the American Church, but the Pennsylvania Germans were left comparatively unaffected by Methodism. Contemporaneous history bears testimony that the spiritual condition of the Germans at this time was deplorable. Vital godliness was exceptional. Unbelief and immorality flourished. Intemperance prevailed among the people and too often among preachers. Serious piety, earnest Christianity were treated with open scorn by church people.

Amidst this condition of universal unrest and soul need, He who sitteth in the heavens looked upon a godly man in Eastern Pennsylvania and chose him to an unsought position of leadership. And placed him side by side with the immortal leaders of the Church in America. He called into being the *Evangelical Association,* whose life and activities have so profoundly affected the religious life of these two continents.

The German speaking people of Eastern Pennsylvania sat in moral darkness and spiritual death, but the Spirit of the Lord brooded over the chaos, and to paraphrase Pope's lines on Newton, God said, "Let *Jacob Albright be,*" and there was light. The light of the Gospel shot through the dark places. Project yourself back into that period and contemplate again the great deed, and your soul will cry out to God, "Surely Thou didst bring us *'into the Kingdom for such a time as this.'*" The door was wide open, the adversaries were many, but Albright and Walter tarried until their Pentecost, and then God gave them an effectual entrance.

We are not unmindful of the great contributions which mighty men of other denominations made toward the redemption of the

people. But we are discussing the Open Door and the Evangelical Association.

Now mark these facts:

1. *There Was a Wide Open Door in Eastern Pennsylvania.*

There was one man willing to go in, alone. Alone! No organized denomination to cheer him on, no Board of Missions in England or on the Continent to sustain him or reinforce him with workers. Alone, yet walking with God. Others followed. The result—a mighty spiritual uplift for tens of thousands, and a most remarkable adjustment to a wide providential movement. When Albright entered that open door, alone, proclaimed his message, and then fell upon his stainless shield in death, just inside, he little knew that through that door there would soon follow a young Seybert, a flaming evangel of salvation; that through that door would stride a mighty preacher of massive intellect and heroic mold; that through that door would go a succession of mighty preachers, organizers, and leaders; that through that door would pass a great militant host, singing of redemption, and bearing their glad testimony to the saving power of Jesus. He little knew that through that door would come a multitude from the North and the South, the East and the West, to greet him and to call him blessed in the realms of the blest.

2. *Another Open Door—The Evangelical Association in Europe.*

Let us pause again, for a moment, to review conditions in Europe in the middle of the 19th century. Rationalism had laid hold upon the centers of learning. Religious freedom was a misnomer. There was a great unrest in social, political, and religious circles. Protestant churches in many places were comparatively empty. The state church was benumbed by doubt and irreligion. The moral bonds were loosening. Political agitation in Germany culminated in the unsuccessful rebellion of 1848. The decadence of spiritual life was general, and yet many devout ones were praying for a revival of true godliness.

Note the corresponding movements within our Church at this time. Devout Germans saved in America, through the instrumentality of the Evangelical Association, were crying to God day and night for their unsaved friends in Germany. In 1845, Sebastian Kurz, a devout Evangelical, visited Wurtemburg, with the avowed

purpose of bringing salvation to his friends there. Articles appeared in the *Christliche Botschafter*. In 1850 the East Pennsylvania Conference passed a ringing resolution, favoring the establishment of a mission in Europe and the Christ led us into Germany. In 1865, Switzerland's gates of rock and ice swung back to receive the missionaries of the Church under similar conditions and with extraordinary results.

Now mark again the remarkable concurrence of the existing conditions of need in Europe, the open door and the inner driving, the compelling spirit of the Church to go in. Then also there were adversaries, but the Church had her Pentecost, and the results? Who that knows aught of our Church in Germany and Switzerland, of the immense influence exerted by her upon the religious life of the people can fail to understand that again she has come into the kingdom for such a time as this?

3. *Our Church in the Open Door of Asia.*

In Japan. When Commodore Perry anchored his fleet in Yeddo Bay, it is said that he spread the American flag over the capstan of the ship, laid the open Bible upon the flag, and in the open door of Japan read the 100th Psalm. It was more than an act of reverent propriety; it was an hour of inspiration, an hour pregnant with great results, for when the purposes of heaven and the deeds of earth meet, the hour of meeting is one of inspiration and prophetic import.

He opened the sea-gates of this hermit nation of the Orient to the thought of the Western world. He swept aside the cobwebs of the centuries, and the "Thorn Rose of the Pacific" stood revealed to the wonder and admiration of the civilized world.

Christianity went forth from Asia by its westermost gate to conquer the world. Having compassed the earth, it is now returning, after many days, by the Eastern gate of Asia. That gate is called Japan. In that gateway halts the commerce of the world. In that gateway are discussed statecraft, diplomacy, international law, war, commerce, philosophy, and religion. In that gateway Christian civilization lifts its potent voice. In that gateway the Evangelical Association pitched her tent, and the glory of the Lord is her defense.

After an agitation of nearly thirty years for a mission in a non-Christian land such a mission was established in 1875. In 1854

Perry opened Japan, as early as 1861, $5,700,000 had already been contributed by our people for a mission in a non-Christian land. Once again Evangelicals had the anointing and anointed vision of the Open Door and felt the inner compelling force to go in.

In China. From his vantage point in Japan, Voegelein was sent in 1898 to spy out the land of China. He returned and thrilled the Church with his message of seventeen years ago. The General Conference of the Evangelical Association of 1899 established a fund for this mission. The *United Evangelical Church* also took action.

The terrible Boxer uprising in China had been quelled, the political state was a seething chaos, the religious and moral condition one of degradation and hopelessness. As this sleeping giant among the nations was still stretching himself in the awakening, in through the wide door of the Yangtse River there sailed in 1900 the missionaries of the United Evangelical Church, and in 1904 the missionaries of the Evangelical Association, to proceed into that other inner door of the province of Hunan, so recently opened to foreign intercourse, and this at a time when the whole religious world is thrilled with the thought of the Christian conquest of China.

Later on the Board of Missions of the Evangelical Association also located a center in the province of Kweichow. Again we were in line with the general movement of the Christian Church in a momentous crisis. But before the Church acted, missionary gifts of considerable sums had been offered by ministers, and people, and young men stood ready to go as missionaries. The Star of Bethlehem is still the Star of the East and to that Star our two Churches have hitched their missionary energies in the Orient.

In each of these epochs two facts stand out, clear and distinct:

(1) A world crisis of anxious and urgent need.

(2) The inner response of the Church manifesting itself in spontaneous prayers, gifts, and offers of personal missionary service.

And now?

4. *The Times in Which We Live.*

The world is in the throes of a changing order, a change so great, so swift, as to constitute a revolution affecting every rela-

tion in life. The exactions of commerce and all forms of industrial and social life, an exaggerated standard of comfort, luxury, dress or non-dress, and amusement and the consequent mad race for money are silencing the demands of conscience. This Vesuvius of Materialism is stifling with its abnormal heat the breath of earth's inhabitants and threatens to bury under clouds of golden dust the nobler ideals of religions and ethical life. It is an age in which men construct their creeds out of their own inclinations and then live down to them.

The liquor traffic still waits at every doorstep and casts its baneful shadow over every legislative assembly. Tragedy broods over the American home. The age needs a revival of the personal and social conscience. It is another Open Door for the old time preaching of righteousness, the call to repentance, and the need of the new birth, for the Almighty has inaugurated every great dispensation of history with a call to righteousness. It is written of us in the book of destiny that we Evangelicals will not cease our fight for our public morals, nor will we falter until wherever in these fair lands, wherein we labor, a child is born, there, there shall be no saloon to menace his happiness or to destroy his life.

The Lord is evidently getting us ready for some great forward movement. He is girding us with strength. He is thrilling us with the old-time missionary enthusiasm and power. God is again leading us, but whither? If history is "philosophy teaching by example," then let us learn by the examples of the past. 'Tis not enough to point with joy and pride to the missionary gifts of the Church, but the obligation is upon us to intelligently resolve these gifts into missionary deeds.

There remaineth much land to be possessed, but if we know anything of present-day conditions in our Churches, if anything of the movements in the American Church at large, if anything of our past history, if anything of the great lines of providential preparation in America and the world, then our immediate call is to a great evangelizing movement which aims at the personal salvation of our fellowmen and the regeneration of society by the enthronement of Jesus in the world.

The idea is fundamental and essential to our very existence. The evangelistic spirit and purpose was the keynote of the pioneers of the Church and has ever been the bugle-call by which the sons of Albright have been mobilized, the drum-tap, to which the tire-

less tread of the Evangelical generations have kept step and have marched to victory, or falling out of step have suffered defeat. There is no doubt but that Providence is pointing us to an organized forward movement for evangelization in city and country, the planting of new churches and Sunday schools—a great, persistent, triumphant evangelism—in which the redemption of the childhood and youth of the Church and nation must hold a foremost place.

Our Centennial Celebration will profit us but little unless there results a deepening of our denominational consciousness and of our sense of historic values. And if the vital sap of accumulating traditions and evangelistic fervor coursing through the Evangelical stem of more than a century's growth does not now break forth in mighty preachers and evangelists of the Albright-Walter-Seybert type than there is need for self-examination.

We learn also by our failures. Have we as a Church failed in anything? Does the spirit of hero worship and the exaltation of history blind us to our mistakes? If so, our lack of wisdom will disrobe us of our usefulness and of our claims to the divine confidence. One of our mistakes has been our hesitancy to go into the open door of city evangelization.

The City and Country.

The Pennsylvania Germans, many of them, persecuted and driven from their villages in the Fatherland, coming into a strange land, secluded themselves in the country districts of America, and shrank from contact with other peoples. The early preachers, coming from among them, possessed this feeling, and, operating from the beginning largely in the country districts, this became, in a sense, the policy and impressed itself upon the spirit and methods of the Church in subsequent periods. Usually, city missions were established only when our people moved into the cities.

This is not an hour of criticism. All honor to the pioneers who forded streams and climbed mountains in order to find the scattered sheep of the fold, and to bring to their neighbors the story of personal salvation in Jesus, the Lord. But, I say, also, all honor to their successors, who, with anointed vision, see the crying need of the city. Who see that the salvation of this and other lands lies in the redemption of the city. Who see that the

mission of our Evangelical Churches lies both in the city and in the country, if we would maintain our existence and fulfill our destiny.

The Stranger Within Our Gates.

Inseparably linked with this question of evangelizing the city is that other portentous problem—the alien within our borders. The tide of immigration has been interrupted, but not stopped by the war. It will set in again. The world never before saw anything like it. They come, many of them without vital religion, without Christ, without the Bible, and they have come to stay. They *need help*. They need it *now!*

Here, then, is the Open Door, before which our Churches are standing. "City and Country Evangelization"—the salvation of the stranger within our gates and a persistent untiring missionary propaganda abroad.

Will *we enter?*

The Lord is leading His Church. A renewed spirit is manifest. Preaching in the American Churches is undergoing a change. Spread-eagleism, sensationalism, unscientific discussions of science are giving way to a clear, strong, effective presentation of the doctrines of God and personal salvation. The ministry is longing for the fulness of the Holy Spirit. The emphasis is upon personal experience and Christian service. *Are we in line?*

As we stand side by side in this Open Door of the Gospel of Salvation to the common people, facing the great future, not unmindful of the perils that confront us and the greatness of the task, but with upturned faces alight with the unfailing promise of God, let us speak out to each other once more the thoughts we are all thinking. As we stand side by side with hand clasped in hand, let us pause once more to contemplate the elements which entered into the lives and labors of our sires and made heroic their character and immortal their deed, while we breathe a united prayer for the enduement of the Holy Spirit and a continuance of the divine favor.

Some Essential Forces Within the Church Which by the Grace of God Have Made Possible Our Entrance Into the Open Doors of the Past.

The Ideal.

The founders of the Evangelical Church held to a lofty ideal of the Christian life. No prospects of a larger membership, no

possible increase of social recognition, no worldly gain could lure these men away from their high conception of the Kingdom. We do well to emulate them in these days when truth and morality, and too often religion, are valued only by the immediate advantage they may confer. There is current a species of pragmatism which values an idea only by the way it works out in immediate tangible results. Albright and his co-laborers were deterred by no such false conceptions.

The student who seeks for a rapid increase of membership in the early days of our Church is puzzled by its absence, unless he remembers the ideal of its founders—a genuine personal experience of salvation and a pure Church.

Having had our origin in a time when in this land there was a widespread laxity of discipline among denominations, there was born with our Church as a part of her very life an energetic protest against the godlessness of Church members. Superficiality of religious experience and Christian life is repugnant to her spirit and institutions. Her genius, rules, and administration contemplate thoroughness of Christian character and a healthful Christian life. Throughout her entire economy there has been conspicuously evident a stern sense of right and an uncompromising hostility to hypocrisy of every kind. There has been no fanatical separatism, rather a pronounced and vigorous expulsive force against the incorrigibly wicked, and sin of every kind. There has not been any studied attempt at a massing of individuals or a swelling of membership rather a profound desire to build the edifice of Christian holiness upon good foundations.

These meagre visible results would be pathetic if it were not for the fact that those early workmen were building an edifice over whose foundations was inscribed, "strength of structure is rather to be desired than rapidity of superficial growth." Her love of pure doctrine has been inseparably associated with the love of a pure life.

In 1803 the following minute appears in the early conference record: "The membership now numbered forty, the most of whom were converted," but mark the next sentence: "John Walter had grown in grace." What a ring of truth and majestic idealism there is about these humble statements! The common knowledge of the truth does not detract from its significance that the very churches many of whose ministers held up to scorn the ideal of

our fathers and scoffed at the prayer-meeting and other similar institutions, have since adopted them. The ideal of our Evangelical fathers was divine and therefore it not only survived, it triumphed. Shall it be said of us that we prefer increase in membership to growth in grace and in the knowledge of God, or will we hold on to the ideal of a *saved* Church?

In 1816 the total membership could all have been seated in one of our largest modern churches. We have pulpits large enough to have seated all the active preachers in the denomination in 1816. But there is no pulpit in either of our Churches to-day which would have been too big for John Walter.

The Unhesitating Acceptance of the Bible as the Word of God.

For them it was the master truth which governs the moral measurements of the universe, the court of last appeal. The following memorandum occurs in the original minute-book of the Church under date of 1803: "With one accord they chose the Holy Scriptures as their rule of faith and conduct." At this hour we are glad to record our conviction that the blighting mildew of destructive criticism has not destroyed the power of our Evangelical preaching. With us also the Word of God has not lost its place of supremacy. We too declare our unquestioning acceptance of the Bible as the revelation of God and of His Son Jesus Christ our only and sufficient Saviour. Other great books may be lamps lighted by the hand of human genius, but for us these divine books are stars lighted by the Hand of God, fixed stars shining in the deep firmament of ethical and religious thought, stars from which the builders of moral systems make their deductions and unquenchable stars by the light of which our Evangelical hosts must forever measure the course of their triumphant progress.

And we further declare that this Book has a rightful place in home and Church and public school and that no power whether it be the red hand of Atheism or the stealthy hand of priestly craft, ought or shall be permitted to snatch the Bible from the childhood and youth of the nation. We declare therefore as Evangelicals our adherence to the principle that over every schoolhouse of America shall float the stars and stripes, and on every teacher's desk there shall be an *open Bible.*

The Fearless Preaching of Saving Truth.

Servants of the Most High, these men were jealous for His honor. Their zeal for righteousness knew no bounds. They stood four-square against slavery, the liquor traffic and kindred social evils. Ruthlessly they tore into shreds the religious shams of their day. Fearlessly they proclaimed the positive saving truths of the Gospel with clearness and power. God had given them a message and it rang true and clear without fear of favor. Their simple, soul-kindling preaching penetrated to the consciences of men, wrought conviction and a deep sense of guilt. That kind of preaching may be simple and sometimes crude, but it is always majestic. The Holy Spirit witnessed to it by bringing to their hearers a consciousness of personal redemption, of perfect cleansing in the blood and the testimony of a godly life. This sheathless sword they have bequeathed to us their sons. May no Evangelical arm that wields it to-day become paralyzed by doubt! May its *edge* never be blunted by compromise with evil!

On this sacred soil of our Church we as preachers dedicate ourselves anew to the unfinished task which they have so nobly transmitted to us. These men had real sense of God. They possessed a state of mind into which God can inject great ideas and in which these ideas take on vigor and efficiency. There are certain primal subjective soul-states in which the world's immediate need and the best method of meeting that need are not only possible but in which they are actualized. They possessed the mood of mind which corresponded to the message they delivered. They had imbibed the lofty conception of God as the Holy One of Israel. Inhaling into their very being His unyielding disapproval of moral evil these prophets of their age became intensely ethical and exalted His supremacy in righteousness while their hearts yearned to lead men from their sins to Jesus as their Saviour. Their passion for righteousness and their compassion for the lost fused in the fires of a divine love. Like that of Ascestes of old, the arrow of their preaching took fire as it flew. As students of Union Seminary, we sat in the old New Berlin church and heard Deininger reason of righteousness, temperance, and judgment until every young Felix of us trembled in his boots.

The Prayer Life of the Church.

Our Church was born in prayer. It has been the sail spread to the rushing mighty Wind of the Spirit. Evangelical history re-

lates that father Charles Bissey said to Rev. Henry Stetzel that he, Bissey, was present at a private meeting attended by Albright and a few brethren when they specially agreed together "to go forward with the work of the Lord." This took place before the organization of the three classes in 1800. "When there were only five of us." After conferring upon the work he says: "Upon this we went to *prayer* and while we prayed divine power came upon us so extraordinarily that we all became permeated by it."

The records of the early days abound with the evidence of the pronounced prayer life of the Church. This is the Cathedral tone (*note*) that runs clear and true through her unmistakable history. When Bishop Esher and Rev. G. Fuessle made their memorable pioneer tour into Switzerland in order to plan for the entrance of our Church into that open door they stood one day back of the large State Church on the hill of Thun overlooking the town. But they saw not so much the Alpine wonders of that region as the multitudes of people who were without vital godliness. Overwhelmed with the responsibility these two lone Evangelicals prayed for entrance and God heard their prayer.

Years afterwards it was my sacred privilege to preside at the session of the Switzerland Conference held in Thun. By the courtesy of the pastor and council we were invited to hold our Sunday afternoon missionary mass-meeting in that same church. As I saw the multitude of Evangelicals flow up the hill and crowd the sanctuary and heard them sing as only Swiss Evangelicals can sing, I knew that we were standing in the midst of answered *prayer.*

When the report for the establishment of a mission in Japan was pending before the General Conference of 1875 and under discussion Rev. C. F. Deininger, of the Central Pa. Conference, moved that some time be spent in silent prayer before the vote was taken. The record says that "The whole conference, preachers, and all the people, sank down on their knees while warm prayers and supplications ascended like incense to the Throne of God—MEMORABLE MOMENT! God came down upon the assembly sensibly; the windows of heaven opened, distilling fullness of blessings upon each heart. Rising from their knees all joined to sing, first in the German and then in the English—

"Shall we, whose souls are lighted
With wisdom from on high;

Shall we to men benighted,
The lamp of life deny?"

The vote was taken. It was unanimous. First they got upon their knees and prayed, then they stood up on their feet and voted. As a young minister of the Church it was my privilege to be in attendance at the time as a visitor and to witness that inspiring scene.

Two years ago on the occasion of my third visit to Japan, after some weeks of traveling and preaching and on the eve of my departure, at a farewell service held for me, when the program was completed, the prayers offered, the addresses made, and the benediction pronounced, in the stillness that followed an old Japanese class leader arose and said among other things: "I think that we should once more pray together for the descent of the Holy Spirit." As I looked upon those forms bent low to the floor in prayer, in 1914, I thought of that other scene thirty-nine years earlier when the Church upon her knees gave birth to this praying Child of the Orient. May I express the opinion that in these days our membership is in danger of losing the conception of our individual priesthood and with that loss comes the decadence of the prayer life of the Church.

Simplicity of Spirit.

In no phase of her life, whether in ritual, worship, or at work has there been any attempt at display in our Church. Her ministry depend not upon any claims to a personally transmitted authority or historically unbroken succession of ordination, but seek to emulate the Apostles in Evangelical simplicity, in a fervent spirituality, in plain preaching, and in the administration of a wholesome discipline. Her laity is an intelligent and devout people. Her conferences, her methods, her system of jurisprudence have all been unpretentious. There has been within her fold no attempt at stately architecture, elaborate forms of worship or imposing ceremonies. Her places of worship were called meeting houses in the official records as late as 1849. Her very simplicity has constituted her grandeur. The Eastern Conference at the session of 1818 in the New Berlin church resolved that "none of our ministers be allowed to wear gloves during summer nor to use silver-plated bridle-bits, or stirrups, or leaded whips, and in no case to adorn their person with large watch keys."

Her economy has been an intensely practical one. Her genius takes the short cut for the realization of the main purpose at the same time avoiding instinctively those irreverent and vulgar methods which bring reproach upon Christianity. By her very structure and spirit our Church belongs to this working dispensation of Christianity. She has believed in authority, in the supremacy of law administered in a Christlike spirit, with undeviating firmness and unequivocal fairness for the promotion of purity and for pacific ends. At the same time there pulses through her organization the spirit of equality and brotherhood. There is no absolutism in the polity of the Evangelical Association, nor is it possible under her organic law. Her governing body is a General Conference which is a delegated body, its representatives—with a few exceptions—being elected by the ministers and laymen of the Annual Conferences. The fathers wisely so arranged the legislative, judicial and administrative departments as to form checks and counter checks in the interests of justice, legislative wisdom and administrative efficiency, and withal to maintain the integrity and value of the itinerant system of appointing preachers.

Aggressiveness in Action.

Since the early days, in the dawn of the 19th century, there has thrilled through the Church the spirit of conquest for Christ an unquenchable missionary fire breaking forth in generous gifts and in self-denying labors. All of its wings and wheels are constructed for aggressive operation and the indwelling of the Holy Spirit. A restless energy had prompted to the occupancy of new fields at home and abroad. Open doors have challenged our faith and endeavor. Her spirit has given birth to new institutions, modes of organization and improved methods of work as the progress of Christianity required and the needs of the human race demanded, and yet always keeping in harmony with her own constitutional character and the consciousness of her world mission.

The wheels of her machinery were made to go, up hill as well as on the level. Not only are the ministers in the itinerancy on the move but the entire Evangelical organization is a militant movement. May I say, in the spirit of humility and of joy that this is one of the extraordinary evidences of the divine favor rest-

ing upon us that our Evangelical spirit is cosmopolitan enough, our Evangelical life vigorous enough, our divine mission apostolic enough, to give us a place in every land. National boundaries are no barriers, seas no restriction to our field. Already under seven national flags and in three continents Evangelical people worship the living God. Looking forth from Olivet her horizon extends to "all the world." If in her practical life she is Christianity applied, in her aggressive spirit she is Christianity *on fire*.

One day while visiting our work in Eastern Germany I looked for myself upon the map of the world and discovered that I was on the 100th meridian of longitude East. Remembering that at the same time one of my colleagues was in Japan. I looked for him on the map and found him on the 145th degree West. Adding these two together I found that the Church had crossed 245 degrees in her zeal for the accomplishment of her mission in the world. Remembering that the total number of degrees around the world is 360 and subtracting the number of these already crossed I found there remained but 115 degrees more to cross until the Church would have compassed the world. Since then our work has extended into Russia and into China, thus leaving only 90 degrees to cross until the spiritual descendants of Albright have carried the knowledge of salvation into those countries which girdle the earth.

During a visit to St. Petersburg in the month of July my traveling companion and I were impressed by the brilliancy of the nights in that northern latitude. So long were the days and so short were the nights that it no longer grew dark. At one o'clock at night we could see to read by the light that lingered in the sky. The twilight had penetrated the night and in the zenith it was embraced by the green-blue dawn of the coming day. The witchery of the hour was upon us for the day had vanquished the night.

Possibly it cannot be said as yet of the Evangelical Churches what is said of a great empire and of certain large denominations, that the sun no longer sets upon us. But although there is still the twilight of long distances, yet it may truthfully be said that it no longer grows dark within her borders.

The Open Door Between Us.

Is Providence shaping events for another great epoch in Evangelical history? Are not the paths we separately tread converg-

ing? The providential movements of to-day so far as they concern Evangelicals seem laden with the promise of the extraordinary. And the spirit within our Churches responds once again to the path which opens before us. As we stand face to face with hands outstretched in greeting and hearts beating to one great thought we wait before God for the further guidance of His will.

May I in the hush that is upon our spirits this day, speak of another *Open Door,* not before us but of the one that is *between* us? For a number of years tightly closed, thank God it is *now* an OPEN Door, through which we behold each other kneeling before the God of our fathers, through which we hear each other bring glad testimony to Jesus, the Mighty to Save, and sing the same hymns of praise and adoration, through which we cheer each other as we toil at the same great task; a door never so *wide* open as to-day. And we cherish the hope and cultivate the belief that ere long it will be open so wide as to include the entire middle wall of partition, and our Evangelical Temple, reared throughout more than a century, and into whose construction the succeeding generations have wrought their prayers, their hopes, their songs, their testimonies, and their consecrated activities, will be filled with incense of world-wide worship and the love of a reunited people.

May I as a closing word quote a line from the address of the fraternal delegate of the Methodist Church South to the General Conference of the Methodist Episcopal Church:

"I saw two clouds at early dawn
Tinged by the rosy sun,
But at eventide they had floated on
And melted into one."

AMEN.

PRAYER AND BENEDICTION AT CLOSING OF CENTENNIAL CELEBRATION.

BY BISHOP FOUKE.

Our Father, we are in Thy presence and our hearts are glad. We do not as yet see the full triumph of the Christ, but we see Him whose pierced hand has opened doors through which His people, empowered by His Spirit, have entered. We pray that at

this closing moment of this great gathering upon us, and upon all whom we represent and upon Thy people everywhere there may fall the Holy Spirit, so that without fear and without hesitancy we may embrace the opportunities which are ours and enter the doors swung open before us that we may fulfil the purpose of our establishment as a Church, bring honor and glory to the name of Jesus and blessing and fruitfulness to our every life, and see His Kingdom come and His will be done on earth as it is in heaven. The love of God the Father, the grace of our Lord Jesus Christ, and the communion and fellowship of the Holy Spirit, abide with us (here the bishop repeated the phrase slowly) —abide—with—us—a-b-i-d-e—with us—and with God's people everywhere for evermore. Amen.

CENTENNIAL QUARTET

"EVANGELICAL CENTENNIAL MUSINGS."

An Editorial by Dr. H. B. Hartzler, *in "The Evangelical."*

During the last week of September a very interesting and impressive Centennial Celebration took place in Union County, Pennsylvania, of which the principal features were a series of devotional exercises and addresses by an itinerating company of ministers, who visited a number of historic places associated with the theme of the celebration. At these meetings there was a registered attendance of 655 persons, of whom 123 were ministers of the gospel, 34 representing the Evangelical Association.

Present in spirit, but unavoidably absent in body, we could get our impressions of the celebration only at long range and at second hand, from reports of others, save as we got first hand impressions by that spiritual telepathy which transcends the physical senses.

What was done at the celebration is told by the reporters, and we need not repeat. The motive and purpose of the celebration we find specified in the action of our last General Conference, which declared that in consideration of the fact that *"the year 1916 marks the centennial anniversary of the building of the first church edifice of our denomination"* and the further fact that *"we have enjoyed great blessings, graciously bestowed upon us by the Great Head of the Church, in the many splendid churches which we have since been able to erect,"* we should *"in some appropriate way celebrate the one hundredth anniversary of the building of the first church at New Berlin, Pennsylvania in 1816," and also "invite the Evangelical Association to coöperate and participate in the same."* All this was happily carried out according to program.

And now we fall into the musing mood, and we ask, Why then all these Centennial demonstrations? Were they on account of the erection of a plain little church building in a little inland town? Was the building of that church of such importance and far-reaching significance that we must needs take account of it in this way,

one hundred years after the event? Yes, it is even so. Beginnings are always significant, and they are never measured by size, or splendor, or pretensions.

That little church at New Berlin! What Evangelical can think of it without emotion! The hands that built it have long since mouldered into dust, and the congregations that there worshipped in faith and hope have gone to the great assembly where Albright and his co-laborers are reaping the rewards of their labors. And Albright was never permitted to worship under the roof of an Evangelical church! All the days of his toilsome itinerant life of twelve years this heroic founder and leader of the new denomination never set foot in a church home. Eight years more passed away after Albright's death and the work of soul-winning and upbuilding was carried forward in the homes of the people, in barns, in school houses, in groves, and by the waysides.

Thus for twenty years antedating the building of the church at New Berlin, the Evangelical propaganda continued ,churchless and nameless, with single aim and persistent purpose. And is it not well that it was so? Having no church buildings, the evangelistic shepherd-pastors were constrained to go "into the highways and hedges," to seek the people in their own homes, to come into close quarters with the families, and under conditions where no barriers of formality, or class, or caste, or false dignity could hinder their work. That period of "the Church in the house" was indeed the blessed formative period which brought into the new denominational fellowship some of the noblest, most fruitful, fountain-head men and women and families that the Evangelical Church has ever known.

But the time had come to take another step forward under the divine guidance. The building of the first church was an expression of desire and purpose to provide permanent places of assembly and centres of operation for the prosecution of their work. That church was the prophecy and promise of organized, established, aggressive Christian work. It also gave notice to friends and foes that a new Christian denomination had come into the field to stay and to keep house, with the rest of the churches of the land. And so, with the building of our first church and the session of our first General Conference, in the year 1816, our denomination took its predestined place, with "local habitation and a name," and for the time being that little church was the

propagative center and the headquarters. The publishing house, the Church periodicals, the Missionary Society, the Educational Society, the Union Seminary, all these outreaching agencies of the denomination were developed at this center.

Who can tell what were the thoughts, the hopes, the expectations, and perhaps the forebodings and fears, of those who laid the foundations of that first church for the denominational "pilgrims and strangers" who had not where to lay their heads? Surely they never dreamed of such results as the first century of our Church life has recorded. And surely they could not have imagined the possibility, that in later years there would be tens of thousands of Evangelicals cast adrift, churchless exiles, who would inaugurate a reconstructive church-building era that has no parallel in American Church history. This too is part of the century's history that begins with the first church at New Berlin.

Looking back now, in musing, reminiscent mood, across the eventful hundred years that lie between this centennial year and the birth year of that first church—looking across the roofs and towers of the multiplied thousands of churches and chapels and parsonages in home and foreign lands, which have been erected by the spiritual children of Albright—the progeny of that first little New Berlin church—we can but exclaim, with humbled, grateful hearts, *"What hath God wrought!"*

On the sacred soil and in the hallowed memory and associations of our first church we recall our origin, our history, our heredity, our obligations, our mission. We pledge ourselves anew to honor our noble Evangelical ancestry and to vindicate our worthiness to bear the ancestral name into the coming years. And this we do as, by the grace of God, we not only perpetuate, but enlarge and intensify the Evangelical spirit, and perform the work assigned us with wider outlook, clearer vision, larger apprehension, and equal devotion, in the place of our providential appointment. And this work will soon be done for "the coming of the Lord draweth nigh."

O God! as with our fathers Thou has been,
And they Thy glory, grace and power have seen,
So be with us, their children, too, we pray,
And make us true devoted, strong as they,
The worthy heirs of what their hands have wrought
For us and ours beyond their highest thought—
The fruitage of their prayers and toils and tears,
In ripening harvests of a hundred years.

"CENTENNIAL OF NINETEEN HUNDRED SIXTEEN A LONG STEP IN RIGHT DIRECTION."

By Rev. William L. Bollman,

Presiding Elder, East Pa. Conference, Evangelical Association, Allentown, Pa., in "Evangelical Messenger."

"How sweet, how heavenly is the sight
When those who love the Lord
In one another's peace delight
And so fulfill His Word."

The Centennial commemorating the building of the First Church and Publishing House of the Evangelical Association, the formation of the publishing and missionary interests of the Church and the session of the First General Conference is now a matter of history.

The initial steps for the proper observance of so important an event were evolved in the fertile mind of Rev. A. Stapleton, D.D., United Evangelical Historian. A sad coincidence is found in the sudden death of Brother Stapleton just ten days prior to the Centennial, for which he gave such painstaking and fruitful labor.

The Historical Society of the United Evangelical Church invited the coöperation of our Church and the official approval of the Centennial was given by the General Conference of 1915. Bishop S. C. Breyfogel, D.D., LL.D., officially represented our Church on the Joint Committee of Arrangements of which the lamented Brother Stapleton was chairman. The revised and elaborated program as published in the *Evangelical Messenger* of recent date was followed with but few changes.

Bishop Thomas Bowman, D.D., whose absence was greatly regretted, was substituted by Editor T. C. Meckel. Bishop G. Heinmiller, D.D., was substituted for Editor H. B. Hartzler, D.D., of the *Evangelical,* and with wit and skill captivated an interested audience with an address on, "Evangelical Journalism." Both

Bishop Bowman and Editor Hartzler were absent, remaining by the bedside of loved ones who were sick.

Brother Stapleton was to have spoken twice. Both addresses had been fully prepared and were read by Dr. J. D. Shortess and Brother A. A. Winter with credit to themselves and the memory of the author. All the papers showed most careful preparation. Bishops Swengel, Spreng, Fouke, Seager and Field Secretary M. T. Maze, presided at the several sessions with tact and skill and in brief addresses and felicitous introductions gave direction and color to the program.

Delicate subjects were handled with consummate skill. The addresses were in harmony with the historic perspective, as they related to the early history which was commemorated. Two addresses, however, stand out as deserving special mention. The first was by Bishop W. H. Fouke, D.D., of the United Evangelical Church. It was our first opportunity to hear this eloquent bishop. He mightily moved a large congregation with his description of the "Yesterdays" in our common heritage as churches. His spirit was fraternal; language felicitous and conclusions compelling. We have the most helpful memories of this great address.

The other address was scheduled as a climax and right well did the speaker, our own Bishop S. C. Breyfogel, D.D., LL.D., measure up and surpass the expectations. At New Berlin, where these exercises were held, the bishop attended school and as a student found pardon by believing in Christ. The atmosphere of the service; the crowd which overflowed the church to the spacious lawns and above all the manifest presence of the great Head of the Church made this service a fitting climax to the series of great services. Bishop Breyfogel spoke on, "Providential Movements and the Open Door." The cordiality with which the address was received is evidenced by the fact that spontaneous applauses swept over the audience at its dramatic conclusion.

It is impossible to paint the sunbeam and no less possible to indicate on the printed page the spirit of this Centennial. That this occasion which was to bring together in large numbers the spiritual sons of Jacob Albright was the subject of much prayer we doubt not. This, we take it, gave formative influences which were the greatest asset of the Centennial. Mutual regard, fraternal amenities, and brotherly consideration were everywhere evident. Best of all was the unmistakable emphasis upon the organic union

of the churches. The one sentiment, whether in sermon or prayer, which was sure to receive the heartiest approval was organic union.

The cordiality of the bishops of both Churches; the presence of many members of our Board of Missions; the mingling of presiding elders, and pastors was beautiful to behold. Bishop Spreng's description of the Evangelicals in heaven so much alike that "the eyes of an archangel could not detect a difference between them" seemed to be realized here.

One of the services deserving special mention was held on the floor of the Eyer barn, erected in 1805, on the floor of which the first General Conference of our Church was ordered called and held at Martin Dreisbach's home a few miles distant, the Centennial of which conference is to be observed in our Churches, October 13th to 15th. Many prayers and testimonies were given and old choruses sung. Among the testimonies was one by the only living great-granddaughter of Jacob Albright, Mrs. A. H. Bonnell, of Williamsport, Pa. A memorial service was also held on the cemetery where lie the remains of the sainted George Miller and other Evangelical fathers. One hundred and twenty-three ministers attended the Centennial, thirty-four representing the Evangelical Association. The registered attendance was six hundred and fifty-five. The addresses are to be published.

I fear this correspondence is already beyond the limitations imposed by editorial scrutiny. May I add another verse from the beautiful lines written by Joseph Swain from whom I quote in the beginning of this communication:

"Let love in one delightful stream
Through every bosom flow;
And union sweet and dear esteem
In every action flow."

CENTENNIAL RELICS

Picture of first church made from wood of first church; Lock from first church; Communion glass used in first church; "Glaubenslehre," 1809, written by George Miller; a copy of New Testament, published in 1819 by Solomon Miller and Henry Niebel at New Berlin, Pa.; "Das Saitenspiel," 1817, "Das Thatige Christenthum," 1844; "Die Geistliche Viole," 1848; "Die Kleine Lieder-Sammlung," 1832; three Sunday school song books, edited by W. W. Orwig, 1843; the first English Discipline of the Evangelical Association, 1848; and a catechism, edited by C. Hammer, 1839.

BIOGRAPHICAL SKETCHES OF CENTENNIAL SPEAKERS.

INTRODUCTION.—The life story of Christians is a treasure. To trace the beginnings, interpret the providential movements, become acquainted with the conflicts, and learn the secrets of success in any prominent life in church or state is indeed an interesting study. To look in upon the arena is always captivating. To note that light is stronger than darkness, love mightier than hatred, virtue more potent than vice, is consoling. If virtue could be chiseled into marble it would make such a beautiful figure that men would be attracted to it and gaze upon it with ecstasy and exhilarating admiration, says a pagan philosopher. But impossible as it is to realize this exquisite idea in marble, it was perfectly accomplished in the person and character of Jesus, the Man of Galilee. To some extent, it may be realized in every Christ-like character.

Biographies are always interesting. They illustrate and impress. They afford wholesome instruction, and create a salutary encouragement. The roots of men's lives run in intricate ramifications through preceding generations. The bent of genius, the type of character, and sterling integrity may all be embedded in the bedrock formations of the family teachings. The grace of God quickens the intellect, and awakens to life possibilities before unknown. Under the gospel, the early disciples, dull, heavy, and unlettered became famous orators and giant torchbearers.

REV. A. STAPLETON, M.S., A.M., D.D.

Dr. Ammon Stapleton was born at Oley, Berks County, Pennsylvania, Jan. 15, 1850. In his early days his parents moved to Union County where he spent the greater part of his youth at Lewisburg and New Berlin, Pa. He was converted in the first church of the Evangelical Association while a student at Union Seminary at New Berlin, Pa. In 1871 he was licensed to preach

the gospel by the Central Pa. Conference at York, Pa., Bishop J. J. Esher, chairman and I. M. Pines, secretary. He was ordained deacon at New Berlin, 1875, Bishop J. J. Esher presiding. He received his elder's orders from the hands of Bishop R. Yeakel at Williamsport in 1877.

At the age of fourteen he enlisted in the Union Army and served in the Civil War from 1864 to its close, having witnessed the great battle of Gettysburg. He received his fundamental training in the public schools of his county and at Union Seminary. He continued his studies all through his busy ministerial life. In early manhood he began to specialize in particular branches of learning. He first turned his attention to Biology and Geology and acquired quite a large and valuable collection of fossils and minerals. These are now an appreciated asset to the Albright College Museum. Later he turned his attention to history and became quite an investigator and genealogist. He was encyclopedic in his knowledge of historical data. He was naturally inclined to stir smouldering embers into lambent flames and swing a torch, not so easily to be extinguished, into every nook and corner of early Evangelical history.

As a historian he had no peer in the Church and his literary genius found fruitage in such works as "Evangelical Annals," "Flashlights of Evangelical History," "Life and Times of Jacob Albright," "Memorial of the Huguenots," "Heroines of the Revolution," "Natural History of the Bible," and "The Marvelous Story of Selin, the Algerine Castaway."

Dr. Stapleton was one of the best informed men in the United Evangelical Church, and outside of his denomination he was recognized as a scholar and writer. Central Pennsylvania College conferred upon him the degrees of M.S. and A.M. in 1888 and 1896 respectively. About ten years ago Ursinus College, an institution of the Reformed Church, conferred upon him the degree of Doctor of Divinity as a mark of respect to his ability.

He served with acceptability a number of important appointments in the Central Pa. Conference. He served eight years as presiding elder, and seven years as secretary of his conference. Represented his conference a number of times at the General Conference as an influential delegate.

His sudden death on the night of Sept. 17-18, 1916, was a shock to a host of interested friends. He was pastor of St. Paul United

Evangelical church, Williamsport, Pa., at the time of his departure. One needs but look over the official roster to note his prominence. He was president of the Educational Aid, Bible Conference Society, Deaconess Board of his Conference, and trustee of Albright College, and the Evangelical Home, a life member of the German Historical Society and the corresponding secretary of the Evangelical Historical Society as well as president of the Joint Centennial Committee which had in charge the programmatical arrangements for the Centennial Celebration.

Dr. Stapleton more than any other person contributed to the historic interest and success of the Centennial Celebration. His whole heart was in the approaching event.

In disposition he was approachable, in geniality balmy, in demeanor courteous, in debate fair, in argumentation astute, in diplomacy judicious, in discrimination sagacious, in committee meetings thoughtful, in conference commanding, in study diligent, in labors unwearied, in recital fascinating, in disputation acute, in description graphic, in portrayal vivid, in speech fluent, and in address oratorical.

"How sweet the hour of closing day
When all is peaceful and serene,
And when the sun with cloudless ray,
Sheds mellow lustre o'er the scene."

Yes, with James Montogmery we sing:

"Servant of God, well done;
Rest from thy loved employ;
The battle bought, the victory won,
Enter thy Master's joy.

"The voice at midnight came;
He started up to hear;
A mortal arrow pierced his frame;
He fell, but felt no fear."

Bishop U. F. Swengel, A.M., D.D.

Bishop Uriah F. Swengel was born near Middleburg, Snyder County, Pa., Oct. 28, 1846, of sturdy German Pennsylvania stock. At the age of twelve a serious accident almost claimed his life. He was converted at fourteen and became a member of the Evangelical Association. At sixteen he began his career as a public

school teacher and taught four terms. He enlisted in the army and served in the closing period of the great rebellion. At twenty he received license to preach the gospel. He attended Union Seminary at New Berlin. In the Central Pa. Conference he served a number of prominent charges and held the office of presiding elder for twelve years. He has attended as delegate every General Conference since 1883. Served as editor of the Sunday School Literature of his denomination for some time, also filled the position of secretary of the Central Pa. Conference for eleven years, and as secretary of General Conference sixteen years.

Since 1891 he has been a member of the Managing Board of K. L. C. E., the denominational young people's society, and was president of that board. He is a member of the Pennsylvania C. E. Union Executive Committee and has been for twenty years a trustee of the United Society of Christian Endeavor and has just been re-elected for another term of four years.

His alma mater conferred upon him as a surprise the honorary degree of Master of Arts, and in 1905 Richmond College without solicitation on his part conferred upon him the degree of Doctor of Divinity. In 1910 he was elected to the episcopacy and re-elected in 1914. He is president of the Historical Society of the United Evangelical Church under whose direction this Centennial Celebration was held.

Bishop S. P. Spreng, D.D.

Bishop Samuel P. Spreng was born in Wayne County, Ohio, Feb. 11, 1853, and was born again at an Evangelical altar on February 2, 1874. He was licensed to preach the glorious gospel of light and life in 1876. In 1883 when but a young man he was elected to the important and responsible office of presiding elder and served the Columbus District of the Evangelical Association. He was elected delegate to General Conference in 1883, and Editor of the *Evangelical Messenger* in 1887 at Buffalo, N. Y., and served in that office with great acceptability and approval for twenty consecutive years. In 1907 he was elevated to the highest office in the Church, namely the episcopacy. He was re-elected bishop in 1911 and in 1915. He is an eloquent speaker and a powerful preacher. He attended the Centennial

Celebration and served as the presiding officer at the Winfield meeting. His bow abides in unabated strength.

Bishop G. Heinmiller, D.D.

Bishop G. Heinmiller was born October 15, 1853, in Albany, New York, and at the age of fifteen moved to the state of Iowa with his parents. At the age of seventeen he was thoroughly converted through penitential wrestlings and united with the Evangelical Association. Soon thereafter he felt the call to preach the Gospel. While pursuing his studies at North-Western College he was urged, because of unusual opportunities presenting themselves on every hand in that beckoning Western conference, to enter the active ranks of the ministry in 1874.

On account of a serious catarrhal trouble in the throat, he went to Germany in 1878 to find relief. Having recovered from his affliction and discovering that the climate afforded permanent relief, he remained with the brethren in Germany and Switzerland for thirteen years, when he was called to the editorship of the *Christliche Botschafter.*

While in the Fatherland, he served as an able instructor in the Evangelical Preachers' Seminary for six years, having as a "side issue" one year the pastorate of a large German congregation, another year the editorship of the European periodicals, and for four years the incumbency of the presiding elder's office on the Reutlingen District.

In 1891 he was elected editor of the *Christliche Botschafter* and served faithfully in that capacity for twenty-four consecutive years. He wielded a steady, vigorous, fearless, fiery, forceful, pungent, racy, and fluent pen and did credit to his responsible office and brought honor to the editorial fraternity.

In 1907 he was elected to the episcopacy. A unique thing happened. There were five bishops elected on the first ballot. The Evangelical Association, however, only wanted four at that time, and therefore Dr. Heinmiller did not then enter the ranks of the active bishops. Again, in 1915, he was elected to the episcopacy and is now active in the field. He has been a great inspiration to the young people of the Evangelical Association for he served from 1907 to 1915 as the president of the Young People's Alliance and led them to great achievements. He was also president

of the Missionary Society from 1903 to 1915. He carries with him a personality possessed with charms of geniality and potentiality.

Bishop W. M. Stanford, D.D.

W. M. Stanford was born in Rockland Township, Venango Co., Pa., on March 15, 1846. He was brought up on the farm, and had only the privilege of a common country school during the winter season until he was 18 years of age, when he began to teach school in the winter, and attend school in the summer, and thus continued until he was 25 years old. His first experience in attending school away from home was at Greensburg Seminary, in Summit County, Ohio, in the spring of 1865, where he continued for four summer season terms, when he entered Mount Union College, a Methodist institution, in the spring of 1867, and continued every summer thereafter until the fall of 1871, when he graduated in two courses, receiving the degrees of A.B., B.C.S. He then taught school again the next winter, in northwestern Pennsylvania, after which he entered the ministry in the Pittsburgh Conference of the Evangelical Association, in which he served in the pastorate for ten years, and for six years of this time he acted in the capacity of Conference Secretary. After this he was called to the post of Associate Editorship of the *Evangelical Messenger,* Cleveland, Ohio, in the spring of 1882, with Dr. H. B. Hartzler, as chief editor. He held this post until the unfortunate division of the Church in the fall of 1887, when, with Dr. Hartzler, he dropped out of this work, and the next spring, 1888, resumed the pastorate, having been appointed to the English Mission in Canton, Ohio. In the fall of the next year, 1889, he was chosen as the Managing Editor and Publisher of *The Evangelical,* published at Harrisburg, Pa. In this position he continued until September 24, 1890, at which time he was made chief editor of this periodical. In this position he continued until October 13th of the next year, 1891, when he was chosen as one of the bishops of the United Evangelical Church. He was re-elected in 1894, and again re-elected in 1898, continuing in this office until in October 1902, when, by the then law of the Church he was no longer eligible for re-election. This gave him eleven years in the episcopacy. At this time he was again chosen to the Editorship of *The Evangelical,* in which position he con-

tinued for eight more years, when he was made editor of all our Sunday school literature, continuing for four years, or until 1914, when he was re-elected to the same position, and still continues in this capacity. In addition to the Sunday school literature, he was made the editor, in the fall of 1910, of our Year Book, which has now grown to fine proportions, and which is still under his care. In addition to the above Editor Stanford has for years been prominent in promoting moral reforms beyond the bounds of his own Church. At the present time he is the chairman of the Church Extension Society, and the secretary of the Commission on Evangelism.

Rev. Aaron Ezra Gobble, D.D.

Aaron Ezra Gobble was born near Millheim, Pa., Feb. 14, 1856. His parents were Samuel and Sarah (Willaman) Gobble and on his mother's side he is descended from Huguenot stock. He was educated in the public schools of Centre County, Pennsylvania, Penn Hall Academy, and graduated from Franklin and Marshall College, at the head of his class, in June, 1879, with the degree of A.B., and in 1882 received the degree of A.M. in course from the same institution. In 1890 Lebanon Valley College conferred on him the degree of D.D.

In 1879 he was licensed to preach by the East Pa. Conference, held at Allentown, Pa., under the presidency of Bishop R. Dubs, was ordained deacon by Bishop Dubs at the Central Pa. Conference at Carlisle in 1882, and was ordained elder also by Bishop Dubs at the Central Pa. Conference, held in Trinity church, York, Pa., in March, 1885.

In church work he has served as a class leader for a number of years and as Sunday school superintendent for more than thirty years. He has served as delegate to two General Conferences, is a trustee of the Charitable Society of the United Evangelical Church, a trustee and president of the corporation of the United Evangelical Home, a trustee and treasurer of the Historical Society of the United Evangelical Church, a member of the General Board of Education of the Church, created at the last General Conference, and is serving as its treasurer, and is a member of the Commission on Christian Education of the Federal Council of the Churches of Christ in America.

Dr. Gobble's principal life work is that of an educator. Immediately after graduating from college he was elected professor of Latin and Greek in Union Seminary, New Berlin, Pa., and served in that capacity till January, 1880, when he was chosen principal of the seminary. In this he continued till March, 1887, when Union Seminary became Central Pennsylvania College. He was then chosen as its president and served as its only president, continuing in that office till Central Pennsylvania College was consolidated with Albright College in 1902. Since then he has been serving as professor of Latin and Hebrew and Secretary of the Faculty of Albright College.

In religious education he was one of the founders of the Educational Aid Society of the Central Pa. Conference and has served as the chairman of its Board of Education since its organization in 1890. He was one of the committee associated with Bishop U. F. Swengel in the founding of the Central Pennsylvania Bible Conference and has served on the Program Committee every year but one since its start. He is a member of the Board of Control of the Central Oak Heights School of Methods and lecturer on Bible Study as a member of its faculty.

Rev. B. H. Niebel.

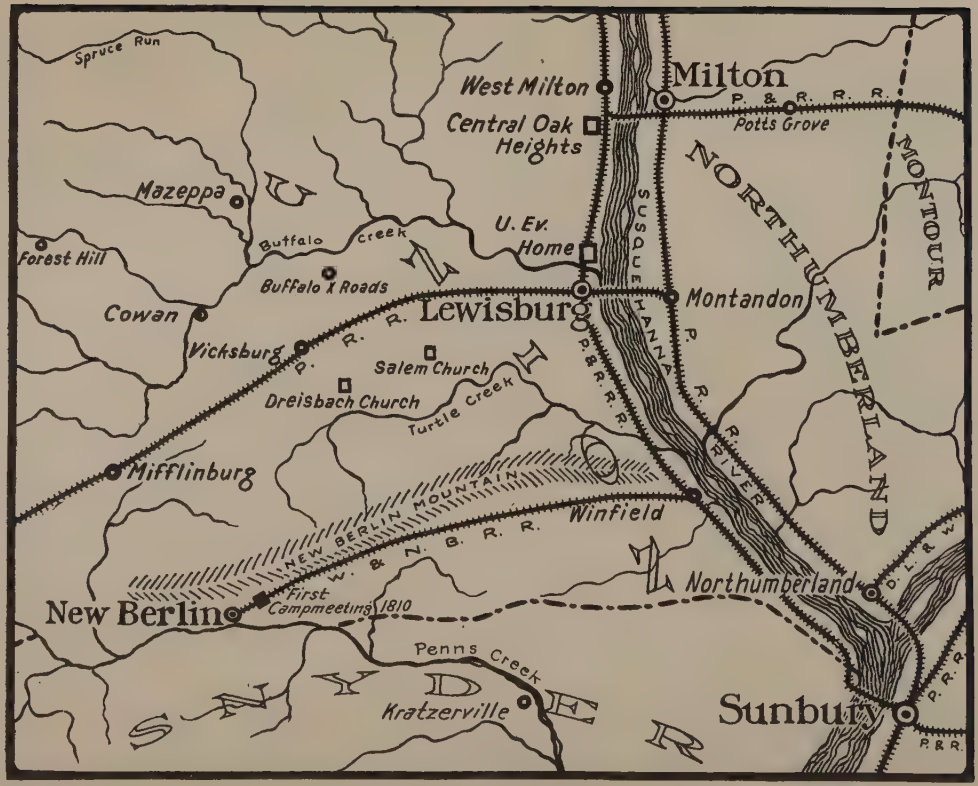
Benjamin Hershey Niebel was born in Pittsburgh, Pa., Aug. 19, 1854, and is the grandson of Rev. Henry Niebel, one of the early church fathers, and the son of Rev. Abraham Niebel, who was an Evangelical preacher for sixty-two years. Secretary Niebel was soundly converted at nineteen and entered the ministry at twenty-six and one-half years. For little more than ten years he served as pastor and as presiding elder in the West for nine years, and as agent for Western Union College six and one-half years. He has been secretary of Church Extension work for eighteen years and corresponding secretary of the Missionary Society of the United Evangelical Church for ten years. He is a member of Des Moines Conference, and this is the thirty-sixth year of active ministerial labors.

Bishop W. H. Fouke, D.D.

William Hargrave Fouke was born in Shepherdstown, Jefferson County, Virginia, now West Virginia, October 30, 1851.

Moved with his parents to Mount Morris, Ogle County, Illinois, in 1854. His father died in Mount Morris, February, 1858, and in October, 1859, he returned, with his mother and a younger brother, to Virginia, where they remained until the breaking out of the Civil War in 1861. During the war he resided in Dixon, Illinois, where he attended the public schools. He then went to Chicago and for a while was a newsboy on the Michigan Central R. R. between Detroit and Kalamazoo, and afterwards on the Lake Shore Road between Toledo and Chicago. He also sailed as a sailor boy on the Great Lakes one season. He then returned to Polo, Ill., where he attended school for a short time, worked as a printer on the *Ogle County Press,* and then clerked in a store. In 1869 he went to Shannon, Ill., where he first clerked in a store and afterward kept books for a grain and stock firm and finally was made manager of the business.

He was converted in a revival meeting held in Shannon, February, 1876, and in April, being called of God to the ministry, he was licensed by the Illinois Conference, and stationed at Shannon, Ill. as junior preacher. He was an alternate delegate to the famous Philadelphia Conference in 1891, where he introduced a plan for a young people's society to be called the Keystone League, the main features of which were afterward embodied in the Keystone League of Christian Endeavor, the society organized by the General Conference and afterward made the Young People's Society of the United Evangelical Church. He served as president of the K. L. C. E. from its organization in 1891 until the General Conference of 1902, when he was elected editor of the Sunday School and K. L. C. E. Literature of the Church. At the same conference he was elected general secretary of the K. L. C. E. and was put in charge of the Bible study courses of the League. He was president of the Ill. Conf. Miss. Soc. from 1893 to 1902 and, except for three years during that period, was the delegate from his conference to the Board of Missions. For a number of years he was the agent of the Board of Missions in promoting the Self-Denial Week for Missions observed throughout the Church. In 1896 he was elected presiding elder and stationed on Freeport District. In 1906, at the Cedar Rapids General Conference, he was re-elected editor and general secretary. At the General Conference at Canton, O., in 1910, he was elected to the office of bishop, and at Barrington, Ill., in 1914, he was re-elected to the same office.



CENTENNIAL TERRITORY

DAUGHTERS OF EVANGELICAL PIONEERS

(1) Mrs. Rachel Rank Bonnell, daughter of Cyrus Rank, whose mother was Sarah Albright, the only daughter of Rev. Jacob Albright, the founder of the Evangelical Association. She was introduced to the Centennial meeting at Lewisburg, Pa., by Bishop Swengel Tuesday evening, September 26, 1916.

(2) Mrs. Lydia Hennig Mark, the writer's maternal grandmother, was a sister of Rev. Adam Hennig, the first Evangelical missionary to Ohio. The Rev. Adam Hennig was kneeling at a chair by his bedside in Salem, Ohio, in 1860, observing his early morning devotions when he passed away. His wife called him for breakfast but he had gone to dine with the King. The father of Rev. Adam Hennig, lost his first wife, on the way to an Evangelical camp-meeting while fording a swollen stream on horseback. She, with an infant cooing in her arms, sank beneath the tide.

Rev. Daniel A. Poling's mother, Savilla Kring Poling, the first lady evangelist in the Evangelical Association, is a granddaughter of Elizabeth Hennig Stoll, wife of Rev. John Stoll. Mrs. Rev. Stoll is also a sister of Rev. Adam Hennig. Mrs. J. J. Nungesser, publisher's wife, is also related being the great-granddaughter of Mrs. Mary Hennig Wise, who was also a sister of Rev. Adam Hennig. While grandfather Adam Mark was absent from home on a visit to his youngest brother, Henry, who was about to move to Cedarville, Ill., from Brush Valley in 1854, news came across the hills that his log house in Sugar Valley had burned to the ground. His son, Aaron, aged 15, burned to death. The day previous, his oldest son, Daniel Mark, who is still living in Sugar Valley and is 81 years old in company with the writer's grandfather, George Gramley, each took a load of home-made, shaved, shingles to Mr. Eyer in Dry Valley for which they each received over forty dollars in cash. That night, after the return of the shivering young driver the house went up in smoke and down in ashes and the $40.00 shingle money with it. It was a miracle that all the seven children were not consumed. Upon the sad news of Mark's heavy and lamentable loss, Mr. Eyer in typical Evangelical style forwarded an additional $15.00 at once to help the stricken family. Homeless, shelterless, clotheless, with winter winds blowing high the snowbanks, the weeping parents and their children moved into the nearby school house. Soon after, Bishop Seybert came along on his white horse, and said "Whoa! Charlie!" and out of sympathy gave his neck-cloth to help along. This neck-cloth was on exhibition at the recent Centennial Celebration.

(3) Mrs. Fannie Eyer Kreamer, the granddaughter of Abraham Eyer, was present at the recent Centennial services. It was in her grandfather's stone barn that the Conference of 1816 was held.

PERSONAL IMPRESSIONS.

"The Centennial Celebration was one of the great events in my life. Our hearts are all tender with the memories of the great occasion."—*Bishop S. C. Breyfogel, D.D., LL.D., Evangelical Association, Reading, Pa.*

"The Centennial exercises were remarkable for many reasons. Among these were: (1) The great attendance. (2) The spirit of brotherly love among the representatives of different denominations. (3) A fine program well rendered, with its excellent addresses and stirring music. (4) The impromptu service of prayer and praise in the old Eyer barn. (5) The hospitable entertainment by the local committees and congregations. (6) And especially the abundant blessings and approval of God upon the entire procedure. This joyous festival will not be forgotten while the participants live. This "souvenir" will tell the story of this historic event to future generations. Praise God for what He hath wrought!"—*Bishop U. F. Swengel, A.M., D.D., United Evangelical Church, Harrisburg, Pa.*

"The Centennial was one of the *red letter* days in my life. One could not experience the warm fellowship of those two days and not be grateful to our Heavenly Father that we live to-day."—*Bishop L. H. Seager, D.D., Evangelical Association, Naperville, Ill.*

"The Centennial Celebration was a most beautiful tribute to the fathers of the Church. The program was well conceived and splendidly carried out. The spirit of fraternity was most *precious* and *genuine*. We of the Evangelical Association appreciated greatly the courtesies extended to us by the management, and admired the *tact* with which Bishop U. F. Swengel, as *Master of Ceremonies,* conducted the various sessions. It was a great occasion, and worthily celebrated our Evangelical Centennial. It was good to be there."—*Bishop Samuel P. Spreng, D.D., Evangelical Association, Naperville, Ill.*

"I believe this Centennial Celebration will become historic and its memory will linger in sweetest cadences with us. It was a great privilege to be there. My esteemed colleague, Bishop Swengel, who is chairman of the Historical Society, under whose auspices the celebration was held, presided as master of ceremonies with dignity and grace as well as tactfulness which won for him the approval of all connected with the event. The occasion was a great one. An event of a lifetime, and it was one that will foster the spirit of amity and goodwill among the churches most vitally concerned, and which were represented so largely by some of their leading men."—*Bishop W. H. Fouke, D.D., United Evangelical Church, Naperville, Ill.*

"To the ancient Germans the tree was the symbol of life. At its roots were three fountains: one representing the past, the other the present, and the third the future. It was said that if one bathed in the waters of the Urdas fountain (the one representing the past), it would have a rejuvenating effect upon the bather. The Centennial Celebration was to me, first of all, like bathing in the rejuvenating waters of the glorious past of our Evangelical Church.

"To-day, I feel younger and more optimistic than ever, because of the retrospect made possible by this celebration. What stirring lessons in self-denial, self-sacrifice, unselfish ambition, tireless and determined effort, and glorious achievements were presented to us on this occasion! But I look into the past also for the purpose of getting a new inspiration for the future. Evangelicals are a forward-looking people. And what we saw and heard and felt at Driesbach's, Lewisburg, Winfield, and New Berlin deeply moved our hearts and mightily spurred us on to new and greater endeavor for the advancement of Christ's cause among us, and drew forth the frequent hopeful exclamation: 'May the day be not far distant when the spiritual descendants of Jacob Albright will again be united, and as one mighty host of God march on, and on, under the blood-stained banner of the cross to even greater victory and grander achievement than in the past!'" —*Bishop G. Heinmiller, D.D., Evangelical Association, Cleveland, Ohio.*

"I am asked for a burst of soul about my impressions of the recent Centennial Celebration. To me it was the reburnishing of the sweet and sacred memory of our Evangelical fathers to such an extent as to shine once more like the bright solar light of a beautiful summer morning. It was the breathing anew of a life purpose so strong and invincible, so lofty and pure, as to bid defiance to all temptations, and overtop all earthly considerations. It was to dip my bucket once more away down so deep into the well of self-sacrifice as to draw up a sufficient supply of that precious article to keep me running smoothly and persistently the remainder of my transient years.

"It was to come into touch once more with that fiery zeal and consecration of a hundred years ago, which brought forth a Church so fruitful in precious souls as to invite into its ministry the best talent of any generation, and so effective in its operations as to challenge the admiration of the world. It was also to fall once more into the embrace of a fellowship so Christlike and brotherly, so high and holy, as to forget all differences, and move on together toward that sinless land where hate is a stranger, and where all is love."—*Bishop W. M. Stanford, D.D., Editor of S. S. Literature of the United Evangelical Church, Harrisburg, Pa.*

"(1) I consider the Centennial, from all points of view, as the greatest thing of its kind ever undertaken by either branch of the children of Albright. As a memorial to our Church founders, as an advertisement of our Evangelical Churches, and as an epoch-maker, we have never had the like.

"(2) We have not had anything for years that so serve to cultivate Church loyalty among us Evangelicals as this Centennial.

"(3) This Centennial has gone a great way in opening the door for organic unity between the United Evangelical Church and the Evangelical Association.

"(4) I do not remember of ever having attended a meeting that produced the sweet fellowship and the mighty spiritual uplift and harmonious testimony as the *impromptu* prayer-meeting in the Eyer barn on Wednesday morning under the leadership of Bishop Swengel.

"(5) The Centennial addresses will become an invaluable volume of Evangelical history, fully worthy of all that can be ascribed

to the occasion."—*Prof. A. E. Gobble, A. M., D.D., Albright College, Myerstown, Pa.*

"I wish to express my personal appreciation of the beautiful spirit which was manifested in all the services and the many kindnesses received at the hands of the brethren. The arrangements were splendid and were carried out in a masterly manner. I enjoyed every minute of the part of the celebration I was privileged to attend and shall always cherish the remembrance of the same.

"It has been said that it is well 'to cherish our past for the sake of our future.' This was probably the motive which suggested the recent Centennial Celebration. Neither did it miss its mark for all came away from the historic places with a larger appreciation of Jacob Albright and his co-laborers, with a keener sense of the mission they bequeathed to us, and with a stronger desire to fill up the measure of our fathers. May we be worthy to be in such a succession."—*Rev. William C. Hallwachs, Assistant Editor Sunday School and Young People's Literature.*

"The Centennial was a great success and I trust it has promoted good feeling among *all* the brethren.—*Bishop W. F. Heil, D.D., United Evangelical Church, Allentown, Pa. (East Pa. Conf.).*

"Two great Publishing Houses now producing over a half million dollars worth of work annually out of that first 20x26 ft. Publishing House at New Berlin, is alone sufficient incentive to cause us to celebrate the Centennial of that modest beginning. Coupling this with the many other great achievements of the last century make the Centennial Celebration doubly appropriate. The splendid attendance and fine spirit was very suggestive of the continued loyalty to Evangelical fundamentals."—*James J. Nungesser, Publisher of the United Evangelical Church, Harrisburg, Pa.*

"The first meeting of the Centennial I attended was on Wednesday morning in the historic Eyer barn. I felt that the place was holy ground, not only because of the historical events connected therewith, but also of the manifest presence of God. All through the day it was a "Mount of Transfiguration" to me. I would not have missed being at the celebration for a great deal. It will be a growing pleasure to think about the epochal event.

The following quotation had the ascendency in my mind and kept promenading up and down the reminiscent corridors of my memory: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, think on these things."—*Rev. J. Auracher, Presiding Elder, Des Moines District, United Evangelical Church, Des Moines, Ia.*

"I was deeply impressed with the bigness of our fathers. In the day of small things, they were encouraged to lay broad and deep foundations. Their faith was larger than their surroundings. They were not provincial. As I stood in the midst of first things, I prayed for a similar spirit and a like bigness. I'll never forget the Centennial days."—*Rev. E. W. Praetorius, Evangelical Association, Elkhart, Indiana.*

"The Centennial was, in my opinion, the greatest event, in the history of the two branches of the Evangelical Church in recent years. The fellowship was beautiful, the devotional spirit deeply impressive, and I felt that the steadily growing sentiment, in the two bodies, in favor of organic union was intensified."—*Rev. M. T. Maze, Field Sec. and Treas. of Western Union College.*

"To enjoy this memorable Centennial Celebration was certainly the privilege of a lifetime. Especially pleasing to me was the wholesouled spirit of fraternal and Christian fellowship, as well as the pervading influence of good will and of a common brotherhood. Surely the words of the Psalmist 'Behold, how good and how pleasant it is for brethren to dwell together in unity!' were verified. May a double portion of the spirit of our fathers be upon us, the spiritual sons of Jacob Albright, yea, the spirit of self-sacrifice, consecration, devotion, and loyalty to Christ!"—*Rev. J. G. Litt, M.A., Evangelical Association, Berlin, Ontario, Can.*

"(1) For me it was a season of unified devotion, as we traced the footprints of our sainted Church fathers on historical ground.

"(2) It was a time of earnest prayers and consecration. Of prayer for a double portion of the spirit of Albright, Walter,

Miller, Dreisbach, Seybert, and others to fall on us. Of renewed consecration to God and the Church and her institutions.

"(3) It was a time of real inspiration to follow the ideal of Albright and his co-laborers in seeking the lost with a burdened soul and in leading them to a life of holiness. To carry the message of the kingdom to all the world and preach a full Gospel."—*Rev. Wm. F. Klingbeil, Evangelical Association, Streator, Ill.*

"The Centennial was wonderful. It marked the greatest epoch in the history of the Evangelical Church. Its tide swept far beyond human effort. The fellowship was full of inspiration and most glorious. Exultingly, I must cry out with the Psalmist, 'Behold, how good and how pleasant it is for—the spiritual sons of Albright—to dwell together in unity!'"—*Rev. A. A. Winter, A.M., Supt. of Evan. Home (Central Pa. Conf.), Lewisburg, Pa.*

"The Centennial was a great occasion. I think its origin and direction was of God. It was a step leading up to the union of both Churches. The impressions of love and Christian fellowship were of such an exalted spirit that they can never lose their power and preciousness. No more solemn and deeply devotional services have I ever attended."—*Rev. M. F. Fosselman, P. E. Lewisburg District, Berwick, Pa. (Central Pa. Conference).*

"The Centennial Celebration was simply fine. What impressed me was the sweet spirit all through the meetings. There is a general wish that we might all have the same spirit of devotion and sacrifice that prevailed in the hearts and lives of our early Fathers. I think if union of the two churches were left to us on the last Sunday evening services here in Cedar Falls, Iowa, it would have been a go. I certainly feel thankful, that I was permitted to be present at the celebration."—*William C. Nuhn, Evangelical Association, Citizens Bank, Cedar Falls, Iowa.*

"The Centennial was to me a great feast of soul-stirring recollections, of heart-quickening fellowship, of rich information, of glorious inspiration, of Divine benediction and of blissful anticipation. We, as the sons of Albright, realized in a specially uplifting manner, that we are 'one in hope and doctrine, one in

charity' and we could not but foresee in the good fellowship which we enjoyed together an increasingly bright foregleam of that happy day when we shall be organically reunited and be able to say 'all one body we,' and we were constrained to pray that the good Lord may hasten the coming of that day."—*Rev. Chr. Staebler, D.D., Pres. Gen. S. S. Board of Evangelical Association, Cleveland, Ohio.*

"While at the Centennial, I was deeply impressed with the thought that multiplied blessings of men who were obedient to the constraining influence of the Holy Spirit and with hearts full with the love of Jesus Christ for the salvation of the unsaved, have come upon us. It moved my heart in gratitude to God and filled my soul with the desire that we in our day and generation might be true to our calling."—*Rev. C. Hauser, Publisher, Evangelical Association, Cleveland, Ohio.*

"It was a most happy coincidence that the Board of Missions of the Evangelical Association held its annual session during the week and in the vicinity of the Evangelical Centennial Celebration. I had the privilege to 'take in' the entire program. I was especially impressed and pleased with its fraternal spirit. The praise service in the historic Eyer barn was a spiritual feast long to be remembered. It was good to be there."—*Rev. W. J. Merle, Evangelical Association, Buffalo, N. Y.*

"To be in the fellowship of such men who have a beautiful vision of the Church to be, who are giving a choice and loyal service to the Church, and to catch their inspiration and mingle in their fellowship was to me, indeed, most precious! I have never before been in the company of such a notable gathering! May we never depart from the devotion and earnestness of our Evangelical fathers! It was good to be at the Centennial Celebration."—*Rev. D. P. Longsdorf, Pastor United Evangelical Church (East Pa. Conference), Mahanoy City, Pa.*

"The large attendance, together with the intense interest inspired me and carried me far beyond my expectations. The addresses were masterpieces. All of them instructive and edifying. The devotional services were sweet and spiritual. The vesper

services at the graves of the fathers were solemn and impressive. All in all, our loyalty to the Church of our choice was deepened. We were constrained more than ever before to revere the memories of Albright, Miller, Walter, Dreisbach, Seybert, and Long. I am glad I was there, for I am more than paid for the sacrifice I made to attend."—*Rev. H. A. Benfer, D.D., Pastor Memorial United Evangelical Church (Central Pa. Conference), Baltimore, Md.*

"It is not possible for me to express the feelings and impressions made upon my heart and mind by the Centennial Celebration. It was a real treat to be permitted to commingle with the brethren from the East and the West. During that holy service at the old historic barn, where voices and hearts blended and beat in unison in the singing of the time-honored Evangelical choruses, and hymns, as also during the services at the Winfield church and at New Berlin, the spirit of peace and union was preciously near. And my heart said, this is the forerunner of organic union of all Albright's spiritual descendants. God grant it speedily."—*Rev. George Johnson, Secretary-Treasurer, Missionary Society of the Evangelical Association.*

"Having looked forward with delightful anticipations of the great Centennial celebration and its blessings, I am now devoutly thankful for the privilege of attending all its reminiscent services. My greatest expectations were fully realized, in the (1) large and representative attendance; (2) the scholarly addresses, (3) and, above all, in the splendid Christian fellowship and the perfect harmony that prevailed. May the Great Head of the Church so direct that the spirit of Church union, with which the very atmosphere of the occasion seemed to be surcharged, be wafted forth until the 244,484 members representing the spiritual descendants of Jacob Albright in the two Evangelical bodies shall again be united in the bonds of a strong denominational union."—*Rev. John D. Shortess, D.D., Pastor Grace United Evangelical Church (Central Pa. Conference), York, Pa.*

"One of the pleasant memories which I expect to treasure as long as I live is that of the two days of blessed fellowship during the Centennial celebration commemorating the building of the

first church, and the holding of the first General Conference. To be permitted to visit the country west of the Susquehanna, made historic by the labors of the early Evangelical fathers, had long been a cherished desire. To have this desire realized under such favorable circumstances, including such delightful Christian fellowship, made my visit doubly precious. The splendid addresses delivered at the four centers of historic interest stirred my imagination, moved my heart, fired my soul, and led me to a new resolution of inflexible loyalty and steadfast adherence to the faith of the fathers."—*Rev. E. S. Woodring, Pastor of Bethany United Evangelical Church (East Pa. Conference), Tamaqua, Pa.*

"I was profoundly impressed with the Centennial services. They brought to mind in a most vivid manner the quotation: "Out of the mouths of babes and sucklings hast Thou ordained strength." The one fact that rose like an eagle in its flight, and impressed my soul, was the outstanding evidence of the genuineness of Jacob Albright's call of God. The sacrifices and toils of Albright in his devotion to duty may be compared to that of the Apostle Paul. I was also impressed with the reverence of the occasion. I believe that each one from the two wings of the Evangelical Church repledged himself anew to the continuance of the work on a larger and broader scale than ever before."—*Rev. W. S. Harris, Pastor of Rutherford Heights United Evangelical Church (East Pa. Conference), Harrisburg, Pa.*

"The Centennial celebration eclipsed all former celebrations I ever attended. It surpassed the Centennial of the founding of the American Bible Society, though rulers, bishops, and ministers of high rank in Protestantism attended. The programmatical arrangements were grand. That impromptu meeting in the Eyer barn lifted us into a heavenly atmosphere. It had the effect of a melting-pot. The singing, the witnessing, the soul-thrilling prayers, the inspiring addresses, and the sweet fellowship all combined to remind one of the old-time fire, so characteristic of our Evangelical fathers. It seemed as though worshippers had come with 'harps and golden vials full of odors' containing the 'prayers of' the Evangelical 'saints.' The presence of all the active bishops added interest to the important epoch. May there

soon come about a glorious union."—*Rev. Ira E. Spangler, A.M., Pastor of First United Evangelical Church (Central Pa. Conference), Carlisle, Pa.*

"In heathen lands, where the power of Satan moves on with the unretarded and accumulated momentum of the centuries, a missionary's first thought and desire is to know whether a man is on Christ's side or not. We seldom inquire as to which denomination a Christian belongs. We are, therefore, pleased to get in harmonic touch with the united strength of all the churches. Anything that diminishes the differences and magnifies the similarity brings us great joy. For this reason, the Centennial celebration gave to me as a missionary unalloyed pleasure and profit."—*Rev. Irving R. Dunlap, Foreign Missionary (Central Pa. Conference), Liling, Hunan, China.*

"Am glad I was there. To me it was a time of revival of precious memories, a season of delightful fellowship, and most inspiring messages. It was an earnest of that glad day when the spiritual sons of Jacob Albright shall again be one."—*Rev. C. W. Guinter, A.B., Missionary Sudan United Mission, Wukari, via Naraguta, Nigeria (Central Pa. Conference), West Africa.*

"As I faced the great company of representative sons and daughters of Albright, and caught the footsteps of the historic movement, felt the heart-beats of the mighty enthusiasm, sat under the magic spell of the strong Centennial addresses, and drank in the sweet spirit of the old-time fellowship, I had a vision of the time when we Evangelicals will all be one again. Under this and the consciousness of the presence of the Holy Spirit, my faith and expectations reached full tide."—*Rev. J. A. Hollenbaugh, P. E. Carlisle District (Central Pa. Conference), Carlisle, Pa.*

"The Centennial exercises furnished me one of the greatest occasions of my life. The spontaneous meeting in the historic Eyer barn was worth travelling a thousand miles to enjoy. The spirit of the fathers seemed to be gripping our hearts with unusual power. It was glorious!"—*Rev. M. I. Jamison, P. E. Williamsport District (Central Pa. Conference), Williamsport, Pa.*

"The Centennial Celebration was an unqualified success. (1) Because the attendance of the spiritual sons of Albright was splendid. (2) Because the speakers were equal to the great occasion. All the addresses were well prepared, great in thought, and forcefully delivered. (3) Because a deep spirituality and an Evangelical simplicity characterized every service. It is simply beyond words to describe the wonderfully magnificent spirit of the Centennial. (4) Because all the active bishops of both churches were present and mingled together in a beautiful fraternal regard. Old time Evangelical fellowship abounded. A unity that was impressive! To tell who was who, only he could do who knew the persons. Evangelicals are so very much alike! (5) Because of the prominent feature running through it all, giving color to each prayer that expressed an unmistakable desire for the organic union of the two churches. This sentiment received the heartiest approval whenever uttered in address or prayer."—*Rev. C. F. Erffmeyer, Presiding Elder, Abilene District, Kansas Conference, Evangelical Association.*

"The Centennial was a great success. The addresses were excellent and gave reminiscent coloring to the occasion. The fraternal spirit was fine. Those who were present will never forget the historic event. The influence of it will be felt in future years with increasing value. I would not have missed it for anything." —*Rev. Edward Crumbling, Pastor First United Evangelical Church (Central Pa. Conference), Lewisburg, Pa.*

"I believe the thought to observe this Centennial was of God, and the fruitage thereof must, therefore, be manifold and abundant. The fellowship was delightful, the addresses inspiring, and the worship enthusiastic. The spirit of our fathers took possession of the celebrants. The God of the Evangelical pioneers was present to control and bless the unique services. It was, indeed, a happy occasion; and I am both glad and devoutly thankful that I was able to be present."—*Rev. J. S. Heisler, Pastor Emmanuel United Evangelical Church (East Pa. Conference), Bethlehem, Pa.*

"With one of old we were moved to exclaim, 'What hath God wrought?' For one who was reared in South Dakota and only knew of the historic grounds and the early beginnings of our be-

loved Evangelical Church, by reading and hearsay, every thing seen and heard at the Centennial had a special meaning. Oh! How our fathers must have prayed and labored!"—*Rev. F. H. Brockmueller, P. E. Aberdeen District, Evangelical Association, Aberdeen, S. D. (Dakota Conference).*

"The Centennial celebration was the most representative gathering of the spiritual sons of Albright it was ever my privilege to attend. That which impressed me most and shall linger with me as a benediction and spur was that the great leaders of our Church a century ago gave the Lord and the Church such a *fruitful* ministry in such a short time."—*Rev. C. D. Huber, Pastor of Seibert United Evangelical Church (East Pa. Conference), Allentown, Pa.*

"Among the many bright days and brilliant occasions that lifted my past out of the common monotony, none surpassed the pleasure of attending the Centennial Celebration. One could not help but feel like treading with unsandaled feet upon this historic soil.

> "Our fathers' God, from out whose hand
> The centuries fall like grains of sand,
> And cast in some diviner mould,
> Let the new cycle shame the old."

The very atmosphere seemed to be vibrant with the spirits of those "unconsciously great men" as Bishop Spreng of the Evangelical Association, called them. The program was well planned. There was nothing to mar but everything to enhance. The delightful fellowship, the absence of all bias, the warmth of feeling for one another, made one wish that the tragedy of our great history might never have been."—*Rev. A. B. Saylor, Pastor Bethany United Evangelical Church (East Pa. Conference), Allentown, Pa.*

"To stand on sacred soil and historic ground was to me, indeed, a delightful privilege. To stand where great and momentous deeds were done, and to think of heroic men filled my soul with awe and wonderment. I was permitted to attend the fortieth anniversary of the battle of Antietam, and was greatly impressed by the throngs that had gathered to bring tributes of honor to the heroic dead. It was a sight long to be remembered. As the Blue and the Gray mingled together they were cemented together

in one great brotherhood. The recollections of the past did not mar their pleasure. It was, indeed, fitting that Evangelicals should gather from China, Africa, Canada, and the several States of the United States to appropriately celebrate the centenary of the building of the first modest little church in New Berlin in 1816 and other contemporary events. This stirred me more than any other occasion. Words fail me to express the measure of joy and inspiration of the Centennial Celebration. Our hearts blended in song, prayer, testimony, and address. It was good to be there."—*Rev. C. I. Raffensperger, B.S., B.Litt., B.D., Pastor of First United Evangelical Church (Central Pa. Conference), Williamsport, Pa.*

"I am profoundly grateful to God to have been privileged to attend the Centennial Celebration on the old historic ground where our early Church history was made. For one from the West to actually be treading hallowed soil and then call to mind the experiences of the 'Fathers' a century and more ago is a treat never to be forgotten. It brought to my mind in a most vivid sense, the outstanding thought of how the hand of God was shaping the Evangelical Church. A Church, so alive to the essentials of Christianity and spiritual things! How He who sits above the hills, must have watched over this child during the days of its infancy! How He must have rocked it in the cradle of a kind Providence! How He must have led and fed it in later days!

"I was deeply impressed by the spirit of the Centennial services. It was evident that after twenty-five years of separate organization one and the same spirit prevails in the service of worship. Who, with his eyes closed in devotions, could have distinguished a United Evangelical from one of the Evangelical Association? Both from the platform and in private groups the desire for organic union was expressed in unmistakable terms. Surely, if Albright could have looked down upon us, he would have said, as one of the speakers expressed it, *'Children love one another.'* If it was so blessed for us to dwell together in peace, who, or what can stand permanently in the way of a full and complete organic union?—*Rev. B. R. Wiener, Field Secretary of the Missionary Society of the Evangelical Association, Naperville, Illinois.*

LIST OF PERSONS WHO ATTENDED THE CENTENNIAL CELEBRATION AT DREISBACH'S, LEWISBURG, WINFIELD AND NEW BERLIN.

Aberdeen, S. D.
Brockmueller, F. H., Rev.

Abilene, Kan.
Erffmeyer, C. F., Rev.

Aline, Pa.
Hornberger, Effie
Hornberger, Toledo
Hornberger, Verna
Scholl, Ida
Sheaffer, J. A.

Allentown, Pa.
Bollman, Wm. L., Rev.
Heil, Wm. F., Bishop
Huber, C. D., Rev.
Kistler, James D., Rev.
Saylor, A. B., Rev.
Seebold, Jennie, Mrs.
Wentz, T. L., Rev.
White, J. F., Rev.

Altoona, Pa.
Fuessner, H., Rev.

Atlanta, Ga.
Fernicle, Minnie

Avis, Pa.
Fleckenstine, J. H., Rev.

Baltimore, Md.
Benfer, H. A., Rev., D.D.

Beavertown, Pa.
Hartley, Wm.
Hartley, Wm., Mrs.

Bellwood, Pa.
Artman, D. A., Rev.

Bellefonte, Pa.
Dice, Levi, Rev.
Fulcomer, E., Rev.

Berlin, Ontario, Canada
Litt, J. G., Rev.

Berrysburg, Pa.
Hoffman, J. K.

Berwick, Pa.
Fosselman, M. F., Rev.
Reeser, J. C., Rev.
Reeser, J. C., Mrs.
Wilkes, H. R., Rev.

Bethlehem, Pa.
Heisler, J. S., Rev.

Bloomsburg, Pa.
Dice, W. J., Rev.

Brownstown, Pa.
Eby, W. A. C., Rev.

Bryansville, Pa.
Woolery, E. G., Rev.

Buffalo, N. Y.
Merle, W. J., Rev.

Burnham, Pa.
Pandel, J. L.
Pandel, J. L., Mrs.
Pandel, Fred

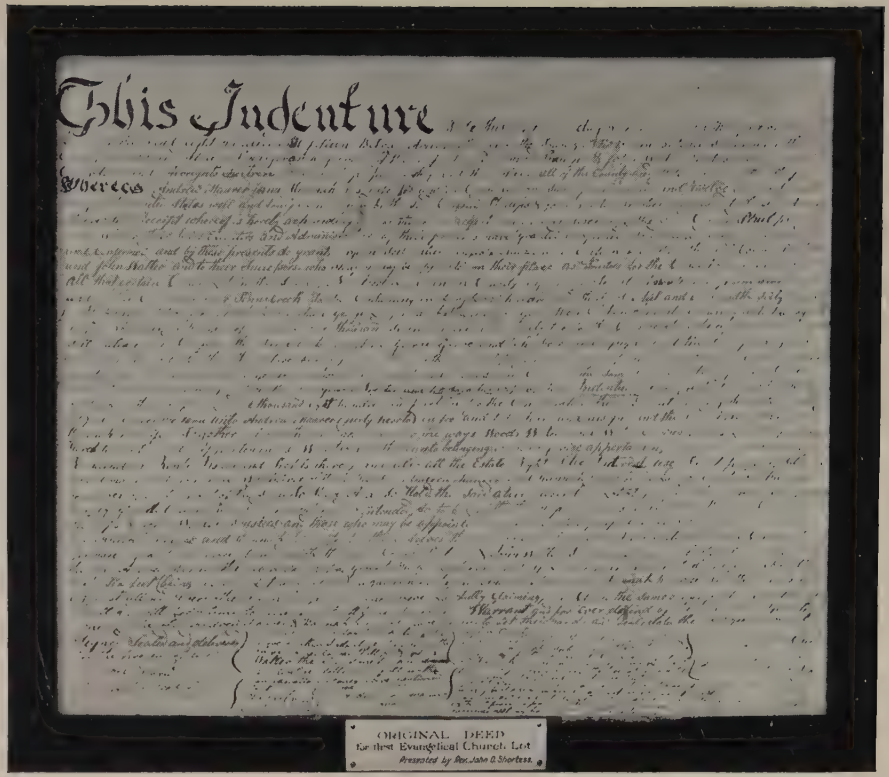
Carlisle, Pa.
Glatfelter, Geo. H.
Hollenbaugh, J. A., Rev.
Spangler, I. E., Rev.

Cedar Falls, Ia.
Nuhn, Wm. C.

Centre Hall, Pa.
Foss, F. H., Rev.

Coaldale, Pa.
Beale, J. E., Mrs.

Cleveland, O.
Hallwachs, W. C., Rev.



ORIGINAL DEED OF FIRST CHURCH LOT

Hauser, C., Rev., Pub.
Heinmiller, G., Bishop, D.D.
Johnson, Geo., Rev.
Meckel, T. C., Rev., Editor
Staebler, Chr., Rev., Editor

Dallastown, Pa.

Freed, William

Danville, Pa.

Detwiler, W. E., Rev.
Detwiler, W. E., Mrs.

Des Moines, Ia.

Auracher, J., Rev., D.D.
Auracher, J., Mrs.

Dewart, Pa.

Shultz, W. K., Rev.

East Prospect, Pa.

Albright, Geo. S., Rev.

Elkhart, Ind.

Frederick, G. W., Rev.
Praetorius, E. W., Rev.

Fallston, Md.

Fuhrman, I. C., Rev.

Felton, Pa.

Jenkins, A. M., Rev.

Fort Wayne, Ind.

Shiffer, Clara R., Miss

Glen Rock, Pa.

Hoch, W. C., Rev.

Harrisburg, Pa.

Bogar, Thomas H., and wife
Harris, W. S., Rev.
Harris, W. S., Mrs.
Nungesser, J. J., Pub.
Nungesser, J. J., Mrs.
Schaum, Geo. F., Rev.
Schaum, Geo. F., Mrs.
Stanford, W. M., Bishop, D.D.
Swengel, U. F., Bishop, D.D.

Hellertown, Pa.

Heisler, I. F., Rev.

Hughesville, Pa.

Kepner, D. L., Rev.

Hyndman, Pa.

Dosch, G. H., Rev.
Dosch, G. H., Mrs.

Juniata, Pa.

Remer, S. P., Rev.

Lewisburg, Pa.

Anderson, Matilda, Mrs.
Allen, M. Edith, Mrs.
Bailey, Emma, Miss
Barber, F. E.
Barrett, J. W., Rev.
Baumgardner, A. S., Rev.
Baumgardner, A. S., Mrs.
Bell, C. H., Mrs.
Bennett, Raymond
Bennett, Raymond, Mrs.
Berie, J. P.
Berie, J. P., Mrs.
Blair, Dora K.
Bond, H. L., Mrs.
Brown, A. G.
Brown, Kath. J.
Brown, Clara E., Mrs.
Brown, Mary M.
Brungart, Newton
Brungart, Newton, Mrs.
Buck, Emma, Mrs.
Buoy, Mary
Campbell, M. P., Mrs.
Catherman, Sarah E.
Chappell, U. G.
Confer, Anna
Cornelius, Annie
Cornelius, Kenneth
Cornelius, Leon
Cornelius, Leon, Mrs.
Cornelius, Howard, Mrs.
Crabb, Ira
Crabb, Ira, Mrs.
Cromley, Wm., Mrs.
Cromley, Marian
Cromley, Elnora
Cromley, Sarah E.
Crumbling, E., Rev.
Crumbling, E., Mrs.
Crumbling, Anna, Miss
Dauberman, L. P.

Delong, David, Mrs.
Delong, Edith, Miss
Dershem, F. L., Hon.
Dershem, F. L., Mrs.
Dewire, Howard, Mrs.
Dieffenderfer, J. W.
Dieffenderfer, J. W., Mrs.
Duck, D. O.
Duck, C. H.
Duck, C. H., Mrs.
Duck, Florence
Dunkel, Isaac
Dunkel, Sue, Miss
Eidem, Sophia
Everett, F. B., Rev.
Eyer, Margaret
Farley, J. A.
Farley, J. A., Mrs.
Farley, Catherine
Farley, Dale D.
Farley, Emma
Farley, Sue B.
Feltey, Katie, Miss
Fetherolf, S. C., Mrs.
Frederick, Emma, Mrs.
Gearhart, Harold
Gellinger, J., Mrs.
Geiber, Harriet
Gibson, Fannie
Gramley, Floyd, Mrs.
Groover, Rosie, Mrs.
Gundy, Ellis
Haines, Fred
Halfpenny, W. S., Mrs.
Hassinger, Mary C.
Hassinger, Aaron
Hassinger, C. W., Mrs.
Hassinger, C. W.
Heim, Charles
Heim, John
Heim, Mrs. J. A.
Henry, M. A., Mrs.
Herman, Ella V.
Herman, Nora
Herter, A. A.
Himmelreich, Jane, Mrs.
Hoffa, Regina
Hottenstein, C. J., Mrs.
Huffman, W. E.
Huffman, W. E., Mrs.
Hummel, Anna, Mrs.
Hummel, J. S., Mrs.
Irvin, Marshall
Irvin, Wm., Mrs.
Kaup, John
Kaup, Lizzie
Kaup, Maud C.
Leiby, Margaret, Miss
List, Albert
Lohr, Clarence A.
Long, Sarah
Loyer, J. W.
Loyer, J. W., Mrs.
Mertz, Abram, Mrs.
Mertz, Blanche, Miss
Mitchell, Harry, Mrs.
Mouser, W. P.
Musser, W. W.
Musser, W. W., Mrs.
Musser, Ethel I.
Musser, Minnie M.
Noll, Mathias
Noll, Moses
Oldt, B. C., Mrs.
Pines, I. M., Rev.
Pines, I. M., Mrs.
Pines, Anna M.
Pontius, G.
Pontius, G., Mrs.
Ranck, W. H.,
Ranck, W. H., Mrs.
Rhodes, H. P.
Ruhl, I. T., Mrs.
Ruhl, Florence
Ruhl, Margaret E.
Ruhl, I. T.
Sandle, M. L.
Schechterly, J. R., Rev.
Schrader, Mary E.
Schrader, S. A., Mrs.
Sheaffer, L. A., Mrs.
Shearry, Ella B.
Slack, Martin R.
Slack, Wm. T.
Slack, Martin, Mrs.
Slack, Ella J.

Smith, Esther
Smith, Amanda, Mrs.
Smith, Elmeda
Smith, Mary
Shuck, W. J.
Steininger, Mary
Stettle, Lottie E.
Swengel, Esther L.
Spangler, Beulah M.
Thomas, W. P., Rev.
Troxell, Mary, Mrs.
Truax, Ella E., Mrs.
Tyson, Ralph
Van Buskirk, P., Mrs.
Wainwright, W. L., Mrs.
Walker, Clarence, Mrs.
Walter, Ada
Walter, John, Mrs.
Walters, C. A., Mrs.
Wensel, Anna
Wensel, Clarence, Mrs.
Wensel, Jennie
Wetzel, Ed., Mrs.
Winegardner, W. H.
Winter, A. A., Rev.
Winter, A. A., Mrs.
Wolf, Martin D.
Wolfe, Annie
Wolfe, Edith E.
Wolfe, Martin, Mrs.
Young, Wm. D.
Zeiber, Fred
Zeiber, Harriet

Lewistown, Pa.

Bowersox, Sarah A.
Bowersox, F. C.
Bowersox, F. C., Mrs.
Bowersox, Rolling G.
Derr, Lester E.
Heintzelman, A. A., Mrs.
Hummel, John A.
Shank, C. B., Rev.
Sheary, Geo. W., Hon.
Young, D. F., Rev.

Liling, Hunan, China

Dunlap, Irving R., Rev.

Lincoln, Neb.

Maze, M. T., Rev.

Lock Haven, Pa.

Weaver, A. F., Rev.

Loganton, Pa.

Kleffel, H. C., Rev.
Kleffel, H. C., Mrs.
Morris, Myrtle, Miss.

Loganville, Pa.

Baker, I. K., Rev.

Madisonburg, Pa.

Caris, D. C., Rev.

Mahanoy City, Pa.

Longsdorf, D. P., Rev.

Marysville, Pa.

Fuhrman, L. A., Rev.

Mazeppa, Pa.

Feaster, Lottie E.
Hottenstein, D. A.
Koser, Agnes
Rimert, W. H.
Rimert, W. H., Mrs.
Rimert, Josephine

McClure, Pa.

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Huffnagle, P. L.
Huffnagle, P. L., Mrs.
Ricker, J. H., Rev.
Ricker, J. H., Mrs.

Mexico, Pa.

Dubs, N. J., Rev.

Middleburg, Pa.

Dunkelberger, C. H.
Haines, R. P.
Haines, R. P., Mrs.
Haines, Nellie
Snyder, S. A., Rev.
Snyder, S. A., Mrs.
Snyder, Wm. H.

Mifflinburg, Pa.

Aurand, F., Rev.
Aurand, C. E., Mrs.
Baker, H. H., Mrs.
Bingaman, S. I.

Bingaman, S. I., Mrs.
Cramer, Jacob
Cramer, J., Mrs.
Duck, N. A., Mrs.
Felty, Wm., Mrs.
Miller, Archie, Mrs.
Musser, T. M.
Musser, T. S.
Musser, T. S., Mrs.
Rearick, W. M., Rev.
Rearick, W. M., Mrs.
Rudy, Jennie, Mrs.
Swartz, John
Swartz, J., Mrs.
Swartz, John, Jr., Mrs.
Taylor, Jas. H., Mrs.
Wolfe, John, Mrs.
Young, Noah, Rev.
Young, N., Mrs.

Millheim, Pa.

Brown, W. H., Rev.
Brown, J. Good
Brown, Ruth A.

Milton, Pa.

Forey, C. A.
Forey, C. A., Mrs.
Kennelley, M. A., Rev.
Miller, C. C.
Miller, C. C., Mrs.

Milwaukee, Wis.

Schneider, Chas., Rev.

Minneapolis, Minn.

Bollenbach, E. H., Rev.

Montandon, Pa.

Hoy, Jennie H., Mrs.

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Shoemaker, W. A., Rev.

Mount Holly Springs, Pa.

Crumbling, Sarah M.

Myerstown, Pa.

Gobble, A. E., Rev., D. D.

Naperville, Ill.

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Seager, L. H., Bishop, D.D.
Spreng, S. P., Bishop, D.D.
Wiener, B. R., Rev.

New Columbia, Pa.

Moore, C. D., Rev.

Newport, Pa.

Stahl, M. W., Rev.

New Kingston, Pa.

Pewterbaugh, C. D., Rev.

Newville, Pa.

Hilbush, G. S.

Newberry, Pa.

King, Maude M.
Morris, Florence Jamison

New Berlin, Pa.

Albert, Luther W.
Arbogast, D. E. Mrs.
Arbogast, D. E., Mrs.
Arbogast, R. W.
Arbogast, Kate
Artley, C. E.
Baker, Caroline E.
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Benfer, Clara M. Miss
Betesker, Isaac
Betesker, Isaac, Mrs.
Bowersox, Amanda
Brouse, A. J.
Brouse, A. J., Mrs.
Burd, S. F., Mrs.
Boyer, John, Mrs.
Cornelius, James
Cornelius, James, Mrs.
Cornelius, Jesse
Cornelius, Jesse, Mrs.
Cornelius, G. K.
Derr, Frank
Derr, Frank, Mrs.
Ertel, D. A., Rev.
Ertel, Carrie M.
Ertel, Ruth E.
Engle, E. A.
Engle, Sarah
Efeller, Bernice
Erdley, A. L.
Erdley, Florence

Erdley, Kate
Gross, W. P. Mrs.
Gross, Warren, Mrs.
Gross, Mary
Gross, Ida
Harlacher, Anna M. R., Mrs.
Hoch, A. S.
Hoch, A. S., Mrs.
Hoy, A. A., Mrs.
Hunt, Harry S.
Kessler, Sarah
King, Katie
King, Frank, Mrs.
Klingler, John A.
Klingler, John A., Mrs.
Klingler, C. A.
Klingler, C. A., Mrs.
Kohler, S. S., Rev.
Kohler, S. S., Mrs.
Lebkicher, Annie, Mrs.
Lucas, Effinger
Maize, Uri, Mrs.
Maize, John
Maize. Edna
Maize, L. Ruth, Miss
Maurer, F. H.
Maurer, David N., Mrs.
Mitchell, A. P.
Mitchell, A. P. Mrs.
Mitchell, R. D.
Miller, Margaret A.
Moyer, C. M., Mrs.
Moyer, Irwin, Mrs.
Moyer, S. M., Mrs.
Moyer, Emma J.
Moyer, Jackson
Moyer, Jackson, Mrs.
Moyer, Irwin
Moyer, Samuel
Oldt, E. D.
Oldt, E. D., Mrs.
Oldt, John, Mrs.
Oldt, Gerald F., Mrs.
Penny, Margaret, Mrs.
Pontius, Ambrose
Robb, H. A. Rev.
Royer, Frank A.
Royer, Frank A. Mrs.
Reichley, L. C., Mrs.
Reichley, Annie M.
Sahm, A. E. T., Miss
Sassaman, Emory
Schnure, L. M., Mrs.
Schoch, Rebecca R., Miss
Schoch, B. S.
Schoch, B. S., Mrs.
Schoch, John M., Mrs.
Schoch, John F.
Sechman, C. H., Mrs.
Seebold, Scott, Mrs.
Seebold, Amanda S., Mrs.
Seebold, Elizabeth, Mrs.
Shiffer, Emma, Mrs.
Shiffer, Florence, Miss
Solomon, T. R.
Solomon, Charles
Solomon, Harriet
Solomon, Adward, Mrs.
Solomon, Martha
Solomon, Florence
Smith, J. T.
Smith, J. T., Mrs.
Smith, Homer
Smith, Homer, Mrs.
Spaid, Frank, Mrs.
Spaid, Milton
Spangler, T. L.
Spangler, Jere
Spangler, Anna J., Miss
Spangler, John
Spangler, Reno
Spangler, Reno, Mrs.
Spangler, Helen
Spangler, Hazel
Spangler, Marlyn
Spitler, George W.
Spitler, Geo. W., Mrs.
Spitler, Minerva, Miss
Walker, Wm. H., Mrs.
Walker, Joseph H.
Walker, Laura
Walker, Martha
Walter, Martha S.
Wetzel, Charles
Weikel, S. J., Mrs.
Wilson, Harry M., Dr.

Wittes, Henry
Wittes, Henry, Mrs.
Wittes, Roy D.
Wunderly, M. E., Mrs.
Wunderly, Emily W.
Wunderly, Edith W.
Yoder, Katie L.
Zimmerman, T. E., Mrs.
Zimmermain, Hoyt F.
Zubler, E. T.

Northumberland, Pa.

Guthrie, H. C., Rev.

Paxtonville, Pa.

Brunner, W. W., Prof.
Brunner, W. W., Mrs.
Swengel, Anna M.

Penbrook, Pa.

Niebel, B. H., Rev.
Niebel, Esther A., Miss

Penns Creek, Pa.

Berger, C. F.
Mayer, F. F., Rev.

Port Trevorton, Pa.

Bierly, H. S.
Bierly, H. S., Mrs.
Keller, B. F., Rev.
Keller, B. F., Mrs.
Troutman, A. H.
Troutman, A. H., Mrs.
Troutman, Kathryn, Miss
Troutman, John

Philadelphia, Pa.

Gingrich, F. M., Rev.
Schoch, J. M.
Steltzer, Lewis J.

Pottstown, Pa.

Longsdorf, J. Max, Rev.

Ransom, Ill.

Wellner, J., Rev.

Ransom, Pa.

McLaughlin, J. B., Rev.
Van Ostrand, J. P.

Reading, Pa.

Boas, Mary E.
Breyfogel, S. C., Bishop, D.D., LL.D.
Breyfogel, S. C., Mrs.
Brown, P. Willard, Rev.
Hendel, Wm. H.
Mohn, Jeremiah G.
Moyer, C. C., Rev.

Rebersburg, Pa.

Meyer, Henry
Miller, Mary
Secrist, Anneada
Royer, D. D.
Spangler, Jonathan
Waite, Clara, Mrs.
Walter, H. J.
Walter, T. M.

Rockford, Ill.

Reber, C. R.
Reber, Sarah R.

Salem, Ore.

Mumey, S. S., Rev.

Salladasburg, Pa.

Bailey, I. C., Rev.

Santa Barbara, Cal.

McCaleb, Mary, Mrs.

Selinsgrove, Pa.

Bierly, A. S., Rev.

Spring Mills, Pa.

Ertel, Adam
Ertel, Sophia

Streator, Ill.

Klingbeil, Wm. F., Rev.

Shamokin, Pa.

Ewing, Anna, Miss

Stoneham, Mass.

Staffeld, D. W., Rev.

Sunbury, Pa.

Drum, C. D., Mrs.
Fryling, Chas., Mrs.

Kreidler, H. D., Rev.
Kreidler, H. D., Mrs.
Haines, W. B., Mrs.
Mabus, N. L., Mrs.
Maize, L. Ruth, Miss
Pontius, A. W.
Pontius, A. W., Mrs.

Tamaqua, Pa.

Beal, Estella, Mrs.
Billman, Solomon
Billman, S., Mrs.
Prutzman, M. P.
Wentz, J. S., Rev.
Woodring, E. S., Rev.
Woodring, E. S., Mrs.

Upper Sandusky, O.

Caldwell, D. L., Rev.

Vicksburg, Pa.

Anderson, Jas., Mrs.
Benner, W. E.
Benner, W. E., Mrs.
Benner, Mary
Benner, Solomon
Benner, Solomon, Mrs.
Benner, N. M., Mrs.
Cook, J. Paul, Mrs.
Crouse, Sue, Mrs.
Geyer, H. F.
Miller, F. W.
Miller, Jas. B.
Reber, J. E., Mrs.
Reber, S. O., Mrs.
Steininger, Jas., Mrs.
Turick, Verna, Miss
Wetzel, S. A.

Watsontown, Pa.

Goodlander, C. E., Mrs.

Wayland, N. Y.

Hill, Elmer S., Rev.

Weatherly, Pa.

Campbell, B. F., Rev.

Weikert, Pa.

Libby, David
Libby, David, Mrs.

Wilkes-Barre, Pa.

Romberger, B. L., Rev.

Williamsport, Pa.

Bonnell, A. H., Mrs.
Birdgland, Mary A.
Bower, Jesse, Mrs.
Dunn, E. B., Rev., Ph.D.
Ferner, Mary
Fox, Emma, Mrs.
Hall, Hannah, Mrs.
Jamison, M. I., Rev.
Jamison, M. I., Mrs.
Newcomer, J. C.
Newcomer, J. C., Mrs.
Newcomer, Jesse C., Jr.
Raffensperger, C. I., Rev., B.D.
Winter, J. C.
Winter, J. C., Mrs.
Winter, Lizzie
Winter, Ora
Winter, Wilbur
Ziegenfus, Clara L., Deaconess

Winchester, Va.

Boyer, Laura W., Mrs.

Winfield, Pa.

Baker, Verdie
Bennett, Wm., Mrs.
Bennett, W. F.
Bennett, Mary A.
Blyler, Henry, Mrs.
Blyler, Jennie, Miss
Burns, Gertrude, Mrs.
Crabb, J. B., Mrs.
Crabb, Sherwood
Dewire, Elmer, Mrs.
Dewire, Wm.
Dewire, Madeline
Dewire, Elmer
Dewire, Avis
Drum, M. S., Mrs.
Drum, Tessie, Miss
Fetter, H. A., Mrs.
Hess, Pearl
Hess, Edna
Hess, Clifford, Mrs.
Hyman, Annie
Kline, Geo. M., Mrs.

Kreamer, Fannia, Mrs.
Lucas, J. R.
Lucas, Maggie
Lutz, Annie E.
Lepley, Lillian
Moyer, Mary
Nace, Bertha, Mrs.
Pursel, Edna M.
Pursel, Daniel, Mrs.
Pursel, D. C.
Reitz, May
Rohland, Estella
Rooke, A. E., Mrs.
Rooke, C. M., Mrs.
Rooke, C. M.
Sampsel, D. M., Dr.
Sampsel, D. M., Mrs.
Seebold, W. I.
Seebold, W. I., Mrs.
Shafer, Katharine.
Shaffer, Sarah
Silverwood, E. E., Mrs.
Slear, Helen, Miss
Slear, M. L., Mrs.
Slear, Leon
Slear, Mary
Slear, Michael
Smith, Thomas
Snyder, Esther
Starr, R. S., Rev.
Starr, R. S., Mrs.
Van Buskirk, J. A., Mrs.
Sandel, Wm., Mrs.

Woodlawn, Md.

Weidemeyer, J. V., Mrs.

Woodward, Pa.

Kessler, E. L., Rev.
Walter, W. C.

Wukarie, Nigeria, W. Africa

Guinter, C. W., Rev.
Guinter, C. W., Mrs.

York, Pa.

Craul, Davis H.
Gabriel, G. C., Rev.
Gramley, A. D., Rev., B.D.
Shortess, J. D., Rev., D.D.
Shortess, J. D., Mrs.
Sipe, Chas. C.
Sipe, Kate
Sipe, Nevin
Sipe, Nevin, Mrs.
Sprenkle, G. F.
Sprenkle, Maggie
Venus, Chas. V., Dr.
Venus, Chas. V., Mrs.
Welch, J. H., Rev.
Welch, J. H., Mrs.